

"The Christian's Joy Book"

**HIS . . .
IN JOYOUS
EXPERIENCE**

**PAUL'S EPISTLE TO
THE PHILIPPIANS**

by

**NORMAN B.
HARRISON**

Edwin J. Goder

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PAUL'S EPISTLE TO
THE PHILIPPIANS

BY

NORMAN B. HARRISON, D.D.

Pastor, Bible Teacher and Evangelist

Author of

"His Salvation as Set Forth in the Book of Romans,"

"His Sure Return," "His in a Life of Prayer,"

"His Indwelling Presence"

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Printed in the United States of America.

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KEY VERSES

Phil. 1:21

"For to me to live is Christ, and to die is gain."

Phil. 2:5


"Let this mind be in you, which was also in Christ Jesus."

Phil. 3:13, 14

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the goal for the prize of the high calling of God in Christ Jesus."

Phil. 4:19

"My God shall supply all your need according to His riches in glory by Christ Jesus."



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THE APPROACH

Practical—Historical—Analytical

Section 1—The Practical Approach

The Epistle to the Philippians has no doctrines to expound. It has no errors to correct; no issues to refute. It has a living Christ to introduce and commend to human need. Not a Christ disassociated from life's living, but a Christ experienced and proved in the utmost stress of life.

Christian doctrine such as one meets in the Epistle to the Romans is here transmuted into life and experience. In Romans we see the why and how of our salvation—its technique; in Philippians we see it at work, put to the test in life and action.

The difference of method and approach is much the same as when one studies a flower. We may take it to the laboratory to examine its structure and cellular secrets under the microscope; or we may go into the garden and see it in life, growing in simple beauty, exhaling its sweet fragrance. Free from scientific concern we see it as it is. It speaks to our heart, rather than to our head. Such is the Epistle to the Philippians. Yet, as the laboratory knowledge quickens the eye to detect added beauties in the garden, so the one who has mastered the doctrines of Romans will have the keener appreciation of Philippians as he detects these doctrines transmuted into living experience.

The Need of Knowing God

Man today knows something of everything—everything but God. Through a multiplication of schools and books, of papers and magazines, of mechanical inventions and devices, the heavens above, the earth beneath, the facts and forces at work around us, all things perceivable by the five senses, have become matters of universal knowledge. Yet, even today, man is still ignorant of God and His Christ. True today, as when John first spoke them, are the words, "In the midst of you standeth One whom ye know not" (John 1:26, R.V.). Men of our day have not seen "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). The result is gross ignorance, darkness and blindness.

There is a remedy for this in the message to the Philippians. Here is the Christ of God, as found of those who trusted Him, as experienced by men like ourselves; lifting, strengthening, cheering; proving Himself the greatest boon of life. Such experimental knowledge is incontrovertible. It is the greatest need of our day.

Proving Christ Under Test

Philippians is the furthest removed from theorizing. Paul has his feet on the ground all the while. Through years of adversities and testings, the stress of which is still upon him, he writes of the proven, practical value of Christ to the one who has learned to appropriate Him under all circumstances. There has been ample occasion for disillusioning if this faith were mythical or mental; but instead, each new tensivity of testing but added to his clarity of conviction and tenacity of trust. Of purpose Paul was compelled to fathom the deepest of waters, that he might prove the worth of Christian experience to the very depths and bring the findings back to us. What Paul found of Christ, any child of God's grace can prove for himself today.

The Antidote for False Faith

Modern unbelief in its varied forms must stand baffled and abashed before the Christ of Philippians. Here He is, beyond the reach of false theories that would alter His person or limit His power; the real Christ, the historic Christ, the living Christ of today, built, beyond misrepresentation, into human experience.

The life that has possessed itself of such experience is safe. It knows the Son of God. It has plumbed spiritual reality. By contrast it knows the counterfeit. It will not leave the Living Bread for proffered husks. This soul-anchorage of experimental certainty is the one safe refuge for these perilous, delusive days.

Many examples could be cited. We give but one that comes to us through a ministerial friend. A preacher of the Gospel went abroad for further study. He spent some years in such institutions and under such instruction as have served to undermine the evangelical faith of many. Upon his return it was observed that he preached the old Gospel of Grace, as the power of God unto salvation, with the same fervor and the same fidelity. Asked how this came to be, his reply ran somewhat thus: "When a man

has known Christ in His Word, has met Him face to face on his knees, has proved Him faithful in his hours of need, he cannot turn his back on his Saviour for any modern infidelity."

How many disciples would the cults draw away by their vagaries if all had a Pauline experience of Christ, as reflected in his Philippian Epistle? It would make us moderns a race of spiritual stalwarts; "steadfast, unmovable," "faithful unto death," like the sainted Polycarp, Bishop of Smyrna. Threatened with martyrdom at the age of ninety-five, unless he renounced his faith in Christ, Polycarp gave as his reply: "Eighty and six years have I served Him, and He never did me any injury. How then can I blaspheme my King and my Saviour?" With a prayer for his slayers he gave up his life for the One whom he had known and loved and served. May his spiritual seed increase.

Section 2—The Historical Approach

From Prison to Prison: Nevertheless "Rejoice"

The Philippian Church came to its birth in a prison at Philippi. The Philippian Epistle found birth some ten years later in a prison at Rome. The intervening years have been tense with the vicissitudes of privation and persecution, of hardship and suffering. It is this setting of circumstances that floods the message of the Epistle with a wealth of meaning. What is it that causes one thus circumstanced to continually rejoice? And to call on others to rejoice? If the Christian faith has in it that which finds normal expression in such Christian experience, we may well ask ourselves whether our experience measures up to the standard. Is ours the real and the genuine?

By Divine Constraint

The story of the entrance of the Gospel into Europe is one of divine interposition. **Read Acts 16:6-12.** Man did not plan it. His thought was to continue in Asia. But they "were forbidden of the Holy Ghost" so to do. They attempted to enter another Asiatic province, "but the Spirit suffered them not." Then appeared "a man of Macedonia," with a clear call, "Come over into Macedonia and help us." "And immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the Gospel unto them." (The "we" in the narrative indicates that Luke, the writer, has now joined Paul and Silas.)

They were following the Lord. It was His plan and undertaking; His, too, was the responsibility. In the Lord's work the prime requisite is that we know we are in His ordering. Then He goes before, and we but follow Him. Then we can face any and all difficulties, undiscouraged and undismayed. Christian worker, "follower" of the Lord Jesus, have you the daily sense of being in His will? Of really following His leading?

Woman's Place of Prominence

The narration of the Gospel's beginnings at Philippi next calls our attention to the prominence of women in its reception. **Read Acts 16:13-18.**

1. Certain women met regularly for prayer (13). It would seem that the Gospel owed its rooting at Philippi to this prayer gathering. Nay, more; the Lord's calling of His messengers into Europe is in response to this prayer. Eternity will have a great story to tell of the trophies, down through the centuries, won by the fidelity of women in prayer.

2. Lydia, a business woman from Thyatira in Asia Minor, becomes the first convert, the Lord opening her heart to His Word (14), and she has the added joy, as many another wife and mother since, of seeing her entire household become a part of the household of God (15).

3. A young woman, demon-possessed (16), yet discerning the divine nature and saving power of the Gospel message (17), is delivered from bondage "in the Name of Jesus Christ" (18).

In keeping with the place taken by women in the planting of the Philippian Church is the mention of them in the letter. Whereas but one man of Philippi is alluded to, namely Clement, two women, Euodias and Syntyche, are mentioned by name (4:2), followed by a touching reference to the helpfulness of the women; "Help those women which laboured with me in the Gospel" (4:3). All this is prophetic of the state of liberty and esteem into which the Gospel has brought womankind in Europe and America and wherever its message has sounded forth, in contrast to her persisting degradation under heathenism.

Through Persecution and Imprisonment

Read Acts 16:19-40. The conversion of the damsel, through the monetary loss to her masters, occasioned the

arrest of Paul and Silas (19); but it also occasioned the experience that is most deeply characteristic of the Philippian Church and the message concerning Christian experience that is now passed on by the Apostle, through them, to all posterity.

Six noteworthy results are discernible:

1. **Paul and Silas**, the evangelists, had opportunity to show the temper of the Christian faith while suffering under the indignities and physical smartings of their unjust treatment (19-25). The "many stripes laid upon them" had left them with bleeding backs. They were in torture, unable to sleep. At midnight they were heard "praying and singing praises unto God."

It was the turning-point of the cause of Christ in Philippi. Had they complained; had they claimed their citizenship rights and called for their release; had they simply failed to overflow with holy joy, how different the story. Doubtless no Church would have been established; perhaps no male convert in that city, and a group of women left to carry on a prayer meeting.

2. **God** heard and heeded, in a remarkable manner, attesting His approval of His servants and His pleasure in their praises (26). Their preaching of the Gospel was confirmed; it was "not in word only, but also in power" (1 Thess. 1:5). Hitherto man had been speaking; now God has spoken. Just as electricity yields its power to the law of a perfect contact, a complete circuit, so the power of God manifested itself in response to the spontaneous joy and praise of His servants. What this means to Him—joy under suffering akin to His own Son's—we humans have yet to learn. So dear to Him is the continual "sacrifice of praise to God," it should never, under any circumstance, suffer extinction upon the altar of our lips. Read Heb. 13:15.

3. **The Jailor** was so profoundly impressed that he straightway sought the way of salvation (27-34). Note the earnest directness of his question, "What must I do to be saved?" It has voiced the hunger-cry of many thousands of souls since his day. And the simplicity of the apostolic direction, whereby he found peace in his Saviour, "Believe on the Lord Jesus Christ, and thou shalt be

saved," has pointed the way for thousands of thousands of faltering feet down through the centuries.

But the promise was more inclusive: "Thou shalt be saved, and thy house." The divine plan and provision is "A Lamb for an house" (Exod. 12:3). Thus the word of the Lord came savingly to the jailor "and to all that were in his house." A whole family saved for Christ; their life and influence added to His cause at Philippi.

Was it this midnight experience that assured the first Church in Europe? We think so. We have always surmised that the jailor became its first Elder, and that gathered around the nucleus of this household, added to that of Lydia, many saints were drawn to a like sound faith and satisfying experience.

Query: Have we in our lives that vital something of Christ, which the jailor saw in Paul and Silas, to cause an unsaved soul to seek and find the Saviour?

4. **The Community**, from the rulers down, had a beautiful demonstration of the quiet confidence and unashamed dignity of the Christian life (35-40). These servants of Christ are no criminals. Citizens of the earthly realm, as well as the heavenly, they have acted within their rights. Mistreated, they are now vindicated, before leaving the prison and finally departing from the city.

5. **The Church** at Philippi received an impress that sufficed to turn its life into the channel of deep Christian experience and satisfying Christian fellowship. In all the galaxy of New Testament Churches this at Philippi is outstanding for the manifest exemplification of the grace of God in their midst.

6. **The Apostle and the Philippian Church** are drawn together in a sympathetic bond, strengthening through the years. They suffered together at the start; they share each other's sufferings to the end. The Apostle was poor, so also were the Philippians; yet out of their poverty, such was the tender tie of sympathy, they sent loving help, as did no other Church, "once and again" (Phil. 4:15,16).

All this explains much of the personal and experimental nature of the Epistle we are studying.

"Rejoice"—the Dominant Note

In reading the Epistle its recurrent note of "Rejoice" constantly resounds in the ear of the soul. Some eighteen

times it occurs in varying forms. Surely it is the soul of our faith sounding out its call to all who follow our blessed Lord—"Rejoice in the Lord always: again I will say, Rejoice."

Between that first Philippian prison experience and the one now his as he writes from Rome, Paul had undergone a series of almost unbelievable severities. They are set out before us in 2 Corinthians 11:23-32. One is amazed as he reflects upon all this being packed into ten years of one man's life as he went about preaching the Gospel. Were this all, where were the joy? Nothing here to produce it! But this is far from all. This is superficial—the mere experience "in the body." There is another sphere of experience—"in the Lord." By a divine paradox what humanly spells sorrow and suffering, "in Him" is turned to joy and peace.

It is this experience that Paul is now, in his letter, seeking to share with the Philippians, who so sympathetically shared his sorrows.

An Invincible Faith

If this is the Christian faith, it is invincible. No Roman tyrant, no prison cell, no privation, no combination of circumstance, can touch or cut off the flow of experience "in the Lord." While they are doing *their worst* against His servants, He can continue to do for them *His best*. This more than compensates.

Our Lord Jesus, confronted by the most terrible experiences of the Cross, while men and Satan were cruelly and unjustly plotting against Him, could speak of "My peace" (John 14:27) and "My joy" (15:11), as imperishable realities He was bequeathing in that very hour to His followers—all because He was Himself "in the Father" (14:10), His inexhaustible source of supply.

So in the early Church: "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His Name" (Acts 5:41).

It was this that made the Church invincible in martyr days: They gave themselves to death, while their tormentors witnessed in them a strange joy and exaltation of spirit. They were rejoicing "in the Lord."

Of this the Scriptures often speak. *E.g.*

"Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proving of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing" (Jas. 1:2-4, R.V.).

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified" (1 Pet. 4:12-14).

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, **nor height, nor depth, nor any other creature**, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:35-39).

Section 3—The Analytical Approach

The Contents Reduced to Chart

We turn our attention now to the actual contents of the Epistle Paul wrote to these Philippians, the background of which we have already examined. What is it about? What does it seek to say to them, and through them to us?

Believing that the Holy Spirit has so prompted and guided the writing as to give to us a definite deliverance upon a theme of vital concern to all followers of Christ, we owe it to Him to adopt a mode of approach that will best bring to our minds what He Himself had in mind. This cannot be accomplished at a glance, nor yet by a cursory reading.

Read; Re-Read; Repeat the Reading

We wish to insist upon this method. Do not read this little treatise until you have treated fairly the Epistle it seeks to elucidate.

First—Read it. Second—Read it again. Third—Repeat the reading as frequently as may be possible while engaged in the study.

One of the most serious mistakes, a truly fatal one, in Bible study, is to suppose that one knows what is in a Scripture because he has read it. The experience of Bible students is entirely to the contrary. Such is the hidden wealth of God's Word that new light breaks forth from its pages after years of frequent meditation and familiar acquaintance. To have read it is to merely know its structure, its outer form of words, what it says on the surface. We say we "know" a man upon once meeting him. In reality we scarce know him at all, only his form and appearance. The wife, after years of intimacy, may truthfully affirm her knowledge of him.

The necessity for re-reading lies in us—to develop a capacity for seeing the truth that is there. We had once a parishioner who was condemned, for the sake of his eyes, to sit for days in the darkened rooms of his home. We called to see him. Upon entering, we could see nothing, but stumbled our way through the furniture to a chair. Our conversation was in the dark. We supposed it would continue to be so. Did we not have all the light available? But no. After some fifteen or twenty minutes a new light suddenly seemed to break. We were amazed. We began to see things, and fairly clearly. We now saw the features of our friend whose voice we had heard hitherto. It was a happy experience, a reward for tarrying in his presence.

Our spiritual eye is subject to a like adjustment to truth. We err grievously when we judge the truth in a portion of God's Word by what we see in a first hurried reading. Listen longer to His voice; you'll soon see the face of Him who speaks. Read it again—continue to expose the mind, the retina of the soul, to its rays of truth. You will see more. Note carefully what you see. Repeat, again, and again; and perhaps suddenly, perhaps gradually, a new light seems to break, a second sight seems to come. You wonder you did not see it before. The book, or portion, is yours; you "know" it.

A suggestion: Time yourself in the reading of Philipians. How long does it take you? The writer has asked this of audiences. Some report, "Twenty minutes"; others, "Only twelve minutes." The average is about sixteen minutes. Not long to spend, and re-spend, in knowing God's mind on a great Christian theme. Any one can afford

that. If they think they cannot they do not deserve the Name they bear.

Three Chief Considerations

The writer, in following the method here recommended—one open to all who can read—was impressed as he read and re-read, with three considerations of prime importance in grasping the contents:

1. **The Theme.** What is it about? Very evidently it is not dealing with doctrine—doctrinal discussion is entirely lacking. Nor yet with error—there is scarcely any warning. Nor is it concerned with unworthy living—the very word “sin” is noticeably absent. It is a personal letter familiarly presenting the essential elements of vital Christian living. Its theme is **Christian Experience**—what should be, and may be, the experience of the believer in the Lord, under whatever circumstances.

2. **“Christ” the Divine Source.** A further reading calls attention to another feature—the prominence of the Lord Jesus Christ. Seventy times in this brief Epistle reference is made to Him by name or by pronoun. The teaching is clear and striking. Christian Experience is not a thing in itself. **Christian Experience is a matter of relationship to Christ.** He is its Source.

Take two illustrations, of many, from the Epistle: (1) The exhortation to “Rejoice”; we are not bidden to rejoice in or of ourselves, nor in our circumstances, nor apart from Him, but **in Him**—“Rejoice in the Lord.” (2) Christian attainment is a matter not of independent effort on our part but of entrance into His attainment for us—“That I may know **Him**, and the power of **His** resurrection, and the fellowship of **His** sufferings, being made conformable unto **His** death; if by any means I might attain,” etc. (3:10,11).

In other words, the Christian life is the furthest possible from being a mere system of ethics, a question of doing right. It is a life that flows from Him and finds its rightness in Him.

Blind ignorance of this fact has caused many to fatally misjudge the Christian faith, and many more to call themselves Christians when they were not at all—merely moralists, strangers to the living Christ.

So extremely vital is this that we desire to stress it by

quoting from Masson's remarkable critique in condemnation of Carlyle's misconception of the Christian faith:

"Most important under this head, of course, is Carlyle's attitude towards the Christian religion. Here it is necessary that I should be precise. Christianity, as it has been professed by all the greatest spirits that have really believed in it anywhere on earth through the nineteen centuries of its duration, has consisted of two things, united but distinguishable—a *metaphysic*, or system of doctrines respecting the relations of God to man, and an *ethic*, or system of instructions for human conduct. Now, the essence of Christianity, when it offers itself as a supernatural revelation, lies, I hold, in its *metaphysic*. It lies in the belief that at a particular time in the history of mankind a miraculous shaft of light out of the unseen infinitude struck our earth in Judea, revealing to the Jews first, and afterwards to the Gentiles, certain things about the Divine Being and His procedure with men which men could never have found out for themselves, in the form of certain definite doctrines or propositions astonishing and almost stunning the mere human reason. The *ethic* without this *metaphysic* may call itself Christianity, but is not, I hold, Christianity in any sense worth so special a name. To tell men, however earnestly, not to tell lies, not to commit fraud, to be temperate, honest, truthful, merciful, even to be humble, pious and God-fearing, is very good gospel; but it did not require the events of Judea, as Christian theology interprets them, to bring *that* gospel into the world. The modern preacher who sermonizes always on the ethic and omits the accompanying metaphysic may sophisticate himself into a belief that he is preaching Christianity, but is preaching no such thing. Wherever Christianity has been of real effect in the world, and has made real way for its own ethic, it has been by its metaphysic—that set of doctrines respecting things supernatural which was to the Jews a stumbling block and to the Greeks foolishness."*

This finding concerning Christ—the central key position assigned to Him in the unfolding of the theme—prompts a revision of our wording, from "Christian Experience" to "Christ in Christian Experience."

3. "Mind" the Human Channel. Upon re-reading, our attention is arrested by the recurrence of the word "mind." It appears twelve times in the English translation, while the Greek student finds it supported by a wealth of reference to the inner state or thought-life of man.

*From "*Carlyle, Personally and in His Writings*," by David Masson, pp. 84-86.

PHILIPPIANS				
CHRIST IN CHRISTIAN EXPERIENCE				
CHRIST - THE SOURCE MIND - THE CHANNEL				
	CHAP. 1	CHAP. 2	CHAP. 3	CHAP. 4
<u>WHERE</u>				
HE IS				
<u>WHAT</u>				
HE IS				
HIS				
<u>MIND</u>				
IN US				
<u>APPEAL</u>				

Sectional Chart—Introductory

It is the human key to Christian Experience. Christian Experience flows **from** Christ as its Source; it flows **through** the mind of man as its Channel. It is experienced through the mind yielded to Him.

Christian psychology contemplates a mind made over—"born again"—made responsive to the mind of God. Thinking with God, we will then act in harmony with Him, and consequently with each other—"like-minded." Only as we are "transformed by the renewing of our mind" will we "prove what is the good and acceptable and perfect will of God" (Rom. 12:2).

This is the grip God wants to get upon us. We cannot get into the stream of God's will and purpose, reflecting His likeness, until our minds become the willing channel of His thought-currents.

Chart. See opposite page.

Let us now begin to form our findings into a Chart, thus to visualize and make definite the progress of our study. Taking the results of our reading thus far to be the outstanding features of the Epistle, we incorporate them into the headlines of the chart.

Next, the **Chapter divisions**. It is not often the case that the chapters mark the natural and logical divisions throughout a book, but our reading persuades us that this is true of Philipppians. So in the next space under the headlines we place the four chapters, ranging across the chart.

Three Corresponding Questions

Having found what we conceive to be the main thought-currents, we now propose to ourselves three questions bearing upon them, the answers to which will reveal to us their development through the successive chapters.

1. Since Christ is central to Christian Experience; since it grows out of relationship to Him, what is that relationship? That is, **Where is Christ?** Where is He pictured as being with relationship to us in each succeeding chapter?

Any one can answer the question, Where is Christ? He is in Heaven (Acts 1:11; Heb. 9:24). But He is also here with us, nay, in us (Matt. 28:20; Eph. 3:17). One can readily see that these two positions of Christ, heavenly and earthly, represent two entirely different relationships for us and therefore two very different possibilities and aspects of Christian Experience. What Christ does for us

because He is dwelling in us is very different from what He does for us from Heaven.

Then there is the historic Christ, the Christ of the Gospels, He who lived here among us in the past. Likewise, the prophetic Christ, He who is to be revealed in the future.

Here are four aspects of Christ as He relates Himself to His followers—within, behind, before, above. As we read the Epistle it becomes evident that these four aspects, or angles of relationship, determine the varying viewpoint of Christ in each of its four chapters. And these four will be found to yield for us **four phases of Christian Experience**. They are the four phases essential in the mind of the Holy Spirit to the rounding out of Christian character.

2. A second question: Since Christ is the Source of Christian Experience and He relates Himself to us for this purpose in the four aspects above mentioned, **What is He to us** in these successive relationships? What does He bring into our lives? Evidently this question, asked of each of the four chapters, will bring us into the very heart of the teaching.

3. A third question: Since our Christian Experience progresses in terms of a transformed mind, made over by relationship to Christ, **What mind does He beget in us** in these successive relationships? This question is the focal-point for the definite results we may expect to accrue to us in our experience of Christ.

When we have ranged these three questions down the left side of the chart, and added a space for the summing up of the **Appeal**, we have completed the skeleton of our chart.

The answers to these questions are to be filled in, chapter by chapter, as we proceed with our study.

A Four-Fold Arrangement

Each chapter will receive a uniform treatment, consisting of:

1. Outline.
2. Chart.
3. Note.
4. Comment.

We earnestly urge that each chapter be read through, thoughtfully and prayerfully, with the *Outline*, before proceeding with the further features of elucidation.

CHAPTER I
CHRIST THE LIFE OF LIFE
The Inward Look

Outline

1—The Salutation, 1:1,2.

- a—By Servants of Jesus Christ (1a).
- b—To Saints in Christ Jesus (1b).
- c—From God and the Lord Jesus Christ (2).
Conveying Grace and Peace.

2—Paul the Pastor, 1:3-11.

- a—His Prayerful Remembrance of Them (past) (3-5).
- b—His Confident Expectation for Them (future) (6).
- c—His Loving Devotion to Them (present) (7, 8).
- d—His Prayer for Their Spiritual Progress (9-11).

A four-fold petition: a love so discerning (9)—that they choose only the excellent (10a)—thus being sincere (in character) and without offense (in conduct) (10b)—thus made complete in the fruitage of righteousness (11).

3—Paul the Prisoner, 1:12-30.

His Supreme Concern for the Gospel Outweighs All Other Considerations.

- a—He Rejoices that his Bonds have furthered the Gospel (12-18).

(1) Giving it Wider Publicity (13).

(2) Emboldening others to Speak without Fear (14).

(3) Even though with Mixed and Varying Motives (15-17).

(4) Nevertheless Christ is Preached (18).

- b—He is Care-free whether his Imprisonment Issues in Life or Death (19-24).

(1) In either case Christ shall be Magnified (19, 20).

(2)

{ To Live is "Christ"	}	(21-23)
{ To Die is "To Be with Christ"		

(3) While the latter is "Far Better" for him (23b), the former is "More Needful" for them (24).

PHILIPPIANS				
CHRIST IN CHRISTIAN EXPERIENCE				
CHRIST - THE SOURCE MIND - THE CHANNEL				
	CHAP. 1	CHAP. 2	CHAP. 3	CHAP. 4
<u>WHERE</u> HE IS	WITHIN US PERSONAL			
<u>WHAT</u> HE IS	OUR LIFE 1:21			
<u>HIS</u> MIND IN US	GOSPEL MIND 1:5,7,12,17,27			
<u>APPEAL</u>	SURRENDER TO HIM SUFFER FOR HIM			

Sectional Chart—Chapter I

c—He is Confident of "Continuing" that he may be of Service to them (24-26).

d—He Exhorts them to Stand Fast in the Face of Suffering (27-30).

Chart: Chapter I. See opposite page.

We are to find and summarize the answer Chapter I gives to the three questions set for us in the left-hand column of the chart.

1—WHERE HE IS. This chapter presents Christ as WITHIN US. It is the INWARD LOOK.

Whether Paul speaks of the Philippians' experience of Christ or of his own, the Source of that experience is a Christ dwelling within the heart that believes and trusts Him. We have a Christ PERSONAL to each one of His followers.

It is in this fact that the doctrine of Romans finds its climax—Romans 8. The experience of Philippians begins where the doctrine of Romans leaves off.

Now note carefully: Christ WITHIN is the only place where Christian experience can begin. Many say they believe in Christ. They do believe in the Christ of history—the Christ of Bethlehem, Galilee and Judea, and Calvary—but it is only an HISTORICAL FAITH, just as we believe any fact of history. I believe that Caesar lived and wrought, but all that I believe of him has never affected or changed my life a particle; he is still back yonder in history. So it is with historical faith in Christ. He remains outside of me, and apart from me—merely an historical personage.

But when I believe ON Him, with a SAVING FAITH, He more than saves me; He moves into my life and becomes a part of me. This is the beginning of Christian experience. There is no substitute.

Dear reader, do you know this personal Christ? Has He come in? And coming in, has He opened this fountain of the experience of Himself in your nature?

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be IN HIM a well of water springing up into everlasting life" (John 4:14).

"He that believeth on Me, as the Scripture hath said, from WITHIN HIM shall flow rivers of living water" (John 7:38, R. V.).

As this fact unfolds in experience, how wondrously **PERSONAL** He becomes. Christ is in Heaven; yes. Christ is common to all Christians; yes. But—He is mine. He is all mine, personal to me. As I kneel in prayer, though a thousand others be similarly engaged, I do not share my Christ with them, claiming but a thousandth of His thought. His time, attention and love. I have it all, undivided. He is mine, all mine. Yet this is just as true in the experience of the other thousand, if they are truly His. How wonderful!

2. **WHAT HE IS.** There within He is **OUR LIFE**. See 1:21.

In salvation He imparts His life to us—we who were “dead in trespasses and sins”; now **WE LIVE IN HIM**. But by His indwelling presence He imparts Himself to us; now **HE LIVES IN US**. And that for practical purposes. He becomes the **ROOT** of our living, and we say with Paul, “It is no longer I that live, but Christ that liveth in me” (Gal. 2:20, R.V.). Life finds a new center, takes on a new purpose in its outgoings. It views everything from a new focal-point. **“For to me to live is Christ”** (1:21).

That is Christian experience realized. How is it with you, dear reader? Do these words of Paul falter upon your lips for lack of reality? Let Christ be to you both the Source of life and the Center of life’s living and you too will soon express your spiritual biography in these self-same words.

3. **HIS MIND IN US.** He lives in us. Then, He thinks and wills in us. The result—we have His own temper of mind; we are interested in that which interests Him.

Christ’s supreme interest is **THE GOSPEL**. It is the epitome of His incarnation, life, death and present intercession for its furtherance.

This mind is perpetuated in Paul. Personal interests, or reversals in prison, cannot for one moment dislodge it from its dominance of his life. Six times the word “Gospel” occurs in the five verses: 5, 7, 12, 17, 27. Still more is his thought saturated with it. Nothing can swerve him from it. It is not only on his mind; it is his mind, even as it is the mind of Christ. It should be the mind of every Christian. It **WILL BE** as Christ comes to normal experience in us.

1—The Salutation, 1:1,2*Note*

Contrary to his usual custom, Paul does not refer to himself as "an apostle," but only as a "SERVANT OF JESUS CHRIST" (1a). This for three reasons: First, and primarily, he is joined with Timothy in the salutation (see opening words of First and Second Thessalonians for similar variation). Second, he has no need to defend or exercise his apostolic authority with this Church. Third, as a servant of Jesus Christ he is at once on common ground with his readers; no barrier of position between them; no reason why they too, as servants, should not share the experience of Christ of which he writes.

"SAINTS in CHRIST JESUS at PHILIPPI" (1b). A dual description that tells the whole story. God's people LIVE in Christ; the relationship is VITAL. They RESIDE on earth; the place is INCIDENTAL.

This duality is the key to victorious living. "In Me . . . peace. In the world . . . tribulation; but . . . I have overcome the world" (John 16:33). To live in the world is to be subject to its vicissitudes, which are many. To live in Christ, merely resident in the world, is to live in His complete, perpetual victory.

"In" Christ is the key expression of Ephesians, unlocking its lofty teachings. Philippians, following, immediately picks up this heavenly note and carries it into the sphere of earthly living, "at" Philippi or wherever it be.

"THE BISHOPS AND DEACONS" (1c). Whatever purpose prompted their special mention as in no other Church Epistle, we are grateful to the Spirit for the knowledge that the Philippian Church was fully manned, that it included men found worthy of these official positions. "Bishops" is used interchangeably with "Elders" (Cf. Acts 20:17 with 28; 1 Tim. 3:1,2 with 5:17; Tit. 1:5, 6 with 7). They, as spiritual "Overseers," with the Deacons, constituted the local officary.

"GRACE" AND "PEACE" (2). This is the divine order, never the reverse. There is no peace to a man in his natural state. First he must receive the Grace from God that provided salvation and from the Lord Jesus Christ that purchased it; then follows Peace (Eph. 2:4-8, 13-15).

The divine order, logical and chronological, is also the experimental.

Comment

HUMILITY OF SERVICE VERSUS PRIDE OF POSITION. Paul's first word, styling himself a servant, pushing his apostolic position wholly out of sight, opened every heart to a cordial reception of his message. If he was a servant, how much more should they all be. They would grow in Christian grace together.

"Flesh" ever prides itself in position, thus claiming the attention of men, but it is a cheap substitute for spiritual power in service. The Church is languishing under it. The parading of position is a covering for the lack of power. Let service be the criterion—what changes would follow.

It is thoroughly un-Christian as well as un-Christlike. Service is meant to be the Christian criterion of standing:

"Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:13-15). See also Matt. 20:26-27.

And one day, let us note well, the service test will be applied, with startling results:

"But many that are first shall be last; and the last shall be first" (Matt. 19:30).

"His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21).

"JOY" AND "HAPPINESS"—A VITAL DISTINCTION. The Christian's dual sphere of life, "in Christ Jesus at—," involves a paradox of experience. He may have Joy in the Lord while utterly lacking in Happiness at (the place of his residence). The paradox rests upon the separateness of the two spheres.

Happiness is external. Etymologically, it is derived from "happenings." So is it practically. If the external happenings of life suit us, we say we are "happy." If they shift or become uncertain, we are unhappy. It is a miserable chameleon existence. Yet it is the lot of all who merely live "at" their physical abode.

Joy is inward. It is "in the Lord"—in the inner sphere of the heart where He indwells. Its source is spiritual.

Its resources are independent of circumstance. The degree of joy is often heightened and accentuated by the adversity of circumstance.

Nor is this accentuation merely subjective or psychological. "Joy in the Lord" is joy from the Lord Himself. He pours in His exhaustless joy at the hour of need. It was so with Paul and Silas suffering in jail at midnight. It was so with thousands of His martyrs, dying in His name, their faces lit up with heavenly light. It has been so with unknown and uncounted multitudes, plodding on against earth's unequal odds.

It is not a call to "Endure" under adversity. That is the best philosophy the world has to offer. Christianity's call is to "Rejoice." And it has a Cause, personal and precious, adequate to secure this effect for all who live in Him.

This distinction is at the root of the bold, positive assertion of Romans 8:28, "**WE KNOW** that all things work together for good to them that love God."

THE CHRISTIAN FAITH IS THE ONLY KNOWN SOLUTION FOR THE MISERY OF SHIFTING CIRCUMSTANCE. ITS SECRET SPRINGS OF REJOICING ARE ABOVE EARTH'S VICISSITUDES. SHAME ON US, CHRISTIAN BROTHERS, IF WE FAIL TO RADIATE OUR LORD'S PERENNIAL JOY.

2—Paul the Pastor, 1:3-11

Note

Here is an inspired glimpse of a pastor's relation to his people, the more remarkable because Paul had not been locally present with them for ten years.

1. A PAST REMEMBRANCE (3-5). This embraces (a) a thankfulness to God for them; (b) a faithfulness in prayer; (c) a joyful petitioning on their behalf; (d) all rooted in a continuous fellowship in the Gospel.

2. A FUTURE EXPECTATION (6). A pastor's confidence that, as he works, the Lord works also and will continue His work, carrying it to completion, "until the day of Jesus Christ."

3. A PRESENT DEVOTION (7,8). He still has them in his pastor-heart (7a). The bond is mutual. As for them, they are fellow-partakers of all his experiences (7b). As for him, he longs for them with a "tender yearning" more than human—that of Jesus Christ in him (8).

4. A PRAYER FOR THEIR SPIRITUAL PROGRESS, athrob with warmth and tenderness, embodies his pastoral concern for them (9-11). See *Outline*.

Comment

WHEN DOES PASTORAL RESPONSIBILITY CEASE? Ten years had elapsed since Paul ministered among these people. Yet he calls God to witness that in this interval he had not only retained his love for them but had never ceased to pray for them. What a tribute to the pastoral tie! What vitality attaches to it. Ten years separated, yet most truly united.

Have I rightly interpreted my ministerial office? Could God intend that spiritual roots, so richly intertwined through years of sacred intimacy, should suddenly be uprooted by some providential removal, the spiritual ties be severed, the prayer responsibility cease? Never. The pastoral office, as ordained of God, is perpetual. Its responsibilities know no bounds; they reach into eternity. God grant us hearts, with Paul, large enough to hold the cumulative congregation of the entire span of our ministry, with faithfulness to uphold them in prayer to a triumphant end.

MAKING MINISTERS. Unquestionably these Philippians, by their "fellowship in the Gospel from the first day until now," had contributed to Paul's spiritual sturdiness and stoutness of heart to a degree beyond compute. He prized it highly; it was precious to him. But for it he might have failed. What their fellowship did for him was bread cast upon the waters, now returning to them in the experimental truths of this Epistle.

It has ever been so. The writer rejoices to recall the many saints to whom he has ministered, whose deep spiritual life-currents have constantly flowed into his own soul through Christian fellowship, who had the Gospel always upon their hearts, who talked freely of the things of Christ, who prayed as faithfully for him as he for them. Such are a spiritual tonic. They are "the salt" of the present situation in the Church. Should a minister be caught by the insidious under-currents of thought in our day and drift from his Gospel moorings into the "modern" waters of doubt and unbelief, let "the saints in Christ Jesus" devote themselves to definite believing prayer, coupled with loving

fellowship in spiritual things, and our faithful God will bring him back.

THE CHRISTIAN WORKER'S CONFIDENCE is that results are not limited to his efforts, that as he works Christ works too, and will carry the work to completion (6). It is the confidence of the sower that, as he scatters his seed, God will use soil, sunshine and shower to cause it to spring up into an abundant harvest.

THE SECRET OF PASTORAL SUCCESS lies nowhere so much as in having his people in his heart (7). Genuine love is the price of his success. The mother pays it in the home, and succeeds with her task; he must pay it in his parish. Through it the mother finds her abundant compensations; so must he—and without them any salary is poor pay. Love is its own reward.

THE HEART OF CHRISTIAN CHARACTER—SINCERITY. From Paul's prayer we select but one word for meditation—"sincere" (10). The Greek is a picture-word, occurring only here. It means "clear to the light," as when one holds up a bottle of honey and the light streams through unobstructed. Subjected to test it is just what it seems to be, genuine through and through. So is the Christian with abounding love in the heart (9), cleansed from within out, conscious of nothing to conceal, an open book of God's grace. He is just what he appears to be; he appears to be just what he is. God give us more through-and-through Christians.

Our word "sincere" tells the same story, though derived through the Latin, from the words "sine cere," meaning "without wax." Its practical derivation was in this way: In the making of furniture, wax was used to fill in pitch-pockets and conceal imperfections. Thus treated, it looked well for sale; but hard usage revealed the covered-up fact—it was "in-sin-cere," not without wax. So honest dealers came to write upon their wares, "sine cere," the assurance of genuineness, nothing to conceal.

Christian, are you living so close to your Lord, in that fellowship with Him and fellow-believers wherein His blood keeps cleansing from all sin (1 John 1:7), that you can write "sincere" over every phase of character and conduct?

3—Paul the Prisoner, 1:12-30

Note

The capabilities of the Christian faith to triumph under all circumstances come into clear relief in Paul's account of his imprisonment. There is here no suggestion of defeat. The body is bound; the spirit is free.

1. HIS ATTITUDE TOWARD THE GOSPEL (12-18). It has been furthered (12). The Good News has had an unusual hearing (13). It has been preached more boldly (14), even though with a mixture of motives (15-17), yet in it all the magnifying of Christ makes His servant rejoice (18).

2. HIS ATTITUDE TOWARD OTHERS (15,16). These men were envious of Paul and preached in a spirit of envy, contention and insincerity, but by it all the servant of Christ was unaffected. "Great peace have they that love Thy law, and nothing shall offend them."

3. HIS ATTITUDE TOWARD HIMSELF, throughout this narration, is one of self-forgetfulness. It is the priceless by-product of absorbing interest in a great Cause.

4. HIS ATTITUDE TOWARD HIS RELEASE (19-26). In thought of self (19,20a)—really forgetfulness of self in zeal for Christ (20b)—he has no choice between life and death (20c). If he lives—to live is Christ (21a). If he dies—it is the gain of being with Christ (21b,23b), and the prospect arouses in him "a desire to depart" (23a).

However, in thought of them, he is left "in a strait betwixt the two" possible outcomes. As he considers their need of him (24), he is moved to confidence that he will continue with them for their "furtherance and joy of faith" (25), causing them to rejoice in Jesus Christ over his coming to them again (26).

5. HIS EXHORTATION TO STEADFASTNESS (27-30). "Only"—never mind what happens—the one matter of chief moment is, that their "walk as citizens" of the heavenly state be worthy of the Gospel of Christ (27a), that, whatever the Apostle's lot, he may know of their steadfastness, striving together as one man—"in one spirit, with one soul"—for the faith of the Gospel" (27b).

That the Philippians are unterrified in the face of their enemies should be a double token: "of their perdition, but of your salvation" (28).

To them is being given the double honor: to believe on Him and to suffer for Him (29). And in this they are following in the footsteps of the great Apostle (30).

Note further: At this point in the Exhortation we reach the transition to Chapter 2. Through the mind, humbly to accept their sufferings, they will also follow in the footsteps of their Lord and Saviour.

Comment

ABSORPTION IN A GREAT CAUSE: THE SECRET OF SUCCESS. With Paul the Gospel was so much greater than himself and so much more absorbing than any or all of his interests. Herein lay his success, even in prison. "I do all things for the Gospel," we hear him say; and he did. What could Caesar's chains do with such a man? Nothing! He is still succeeding. But the man who is half-hearted in his purpose—how easily stopped, diverted, discouraged, defeated by circumstance. An Edison succeeds, but not without the same secret: he works with genuine relish for it, without the clock, in utter abandonment. God give us more Pauls in His service.

SELF-FORGETFULNESS AND VICTORY. The Life of Victory, like electricity, has two poles, a negative and a positive. The negative pole is Self-Negation. Paul was not thinking of himself; hence he resented no ill-treatment, he felt no ill-will, he reflected no envy or jealousy. Self did not respond. And this, because he had another Center—Christ. Christ filled his life. His climax of concern was that "Christ shall be magnified." Christ galvanized his life. "Not I, but Christ." Christ the Positive Pole. The result: a circuit that nothing can break; a current that nothing can stop. It is Victory in Christ.

"I DO REJOICE, YEA, AND WILL REJOICE." The reality of the Christian faith has always demonstrated itself best under stress of circumstance. Thousands of Christian prisoners—prisoners only in body—have experienced and expressed the same joy.

The following story of a young Korean Christian, capable of duplication many times over from Korea alone, comes to us through a friend:

After the Russo-Japanese war, when Korea fell into the possession of Japan, military occupation was assumed, with the usual results of fear and discontent

on the one hand, tyranny and contempt on the other, and with mutual hatred.

In the course of time the Japanese Governor was assassinated, and his assassination was followed by a reign of terror for the Koreans. Every effort was made to bring to justice all who had to any slight extent shared the guilt, and also all such as could be induced, by fair means or foul, to acknowledge sympathy with the criminals.

From one school in charge of an American missionary groups of students were arrested in succession and taken to prison where they were examined by torture. Not one of the large number so treated failed his Lord in the slightest degree during the awful sufferings they experienced.

The youngest lad subjected to the test was only twelve years of age. He was suspended by his thumbs, with arms behind his back. His back was previously cut in stripes deep enough to cause great pain, and he was allowed no water or food. This was kept up for a whole day and into the night, while soldiers ate and drank liberally before him as they gambled away the time, stopping occasionally to ask if he was ready to confess his crime. The little fellow was almost insane with thirst and pain and, as it neared midnight, he cried to the Lord, begging that He would not let him fail, that he feared he could not hold out after mid-night. Just a few minutes after the cry of distress he felt strong, tender hands close over his own, his thirst ceased, all suffering left him, and he realized the personal presence of his Lord. Shortly afterward the soldiers took him down and sent him to bed and he was not again molested. His delight in the Lord knew no bounds as he told his experiences to his beloved missionary teacher, and the joy of the Lord continues to be his abiding possession. The missionary was able to count on him at all times as a faithful witness to his risen Lord.

Similarly, prisoners in invalided bodies, behind sightless eyes or deafened ears, with helpless hands or feet, yet with an irrepressible "joy in the Lord" overflowing in praise and song. But neighbor to them, with everything to be desired, Christians in health, with friends and full bodily powers; yet with no song, no praise, no joy, but with scarce repressed complaint. How do you account for it? The only explanation is in the two spheres of life. The one is living in circumstance and even the best does not satisfy. The other is living "in Christ" and He never fails to satisfy. Nay under stress "He giveth more grace," and there is

added "joy." (Recall again the vital distinction between "Happiness" and "Joy," Chapter I, page 26).

"TO LIVE IS CHRIST." The simplest possible defining of the Christian life. It is not to confess Christ, not to be like Christ, not to live for Christ. Not any function, or attribute, or accompaniment, or activity of the life. Not that, but the life itself—its source, its secret, its essence, its soul, its very heart. The life "is Christ." He is the Life of Life.

In Creation: "All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men" (John 1:3,4). In Redemption: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). In Salvation: "God hath given us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11,12). In Christian Experience: "No longer I that live, but Christ that liveth in me" (Gal. 2:20 R.V.).

In the working out of Salvation, doctrinally known as Sanctification, more popularly as the Life of Fulness, the Higher Life, the Spirit-filled Life, call it which we will, Christ moves more and more to the central place in the life, the actuating, dominating principle, an experience that is ours in actuality in proportion as self is denied control—"no longer I, but Christ." Christ is the Life and the life is "Christ"; "To me to live is—Christ."

"TO DIE IS GAIN." In such intimate identification with Him who is Life—not "has," but "is"—death stands impotent, robbed of reality. We have "passed out of death into Life"—out of death into the Deathless One. To die—nothing more than the dissolution of the body—is "to depart and be with Christ." The Apostle's desire to go Home should be instinctive in every believer's breast; it is so "far better." With us also, the one counter consideration capable of making us content with continued absence from such a Home should be the prospect of further service.

PHILIPPIANS				
CHRIST IN CHRISTIAN EXPERIENCE				
CHRIST - THE SOURCE		MIND - THE CHANNEL		
	CHAP. 1	CHAP. 2	CHAP. 3	CHAP. 4
<u>WHERE</u> HE IS	<u>WITHIN US</u> PERSONAL	<u>BEHIND US</u> PAST		
<u>WHAT</u> HE IS	<u>OUR LIFE</u> 1:21	<u>OUR EXAMPLE</u> 2:5-8		
<u>HIS</u> <u>MIND</u> <u>IN US</u>	<u>GOSPEL MIND</u> 1:5,7,12,17,27	<u>HUMBLE MIND</u> 2:2-5		
<u>APPEAL</u>	<u>SURRENDER</u> TO HIM SUFFER FOR HIM	<u>WORK OUT</u> THE PATTERN WITHOUT MURMURING		

Sectional Chart—Chapter II

CHAPTER II

CHRIST THE PATTERN OF LIFE

The Backward Look

With Chapter 2 our viewpoint changes. We are now to look BACKWARD for the roots of Christian living to the Life that was lived nineteen hundred years ago; nay, not to the Life but to the Mind that actuated that Life, a mind that is to be wrought out in us as His followers.

Outline

- 1—**Exhortation to One-Mindedness, 2:1-4.**
 - a—Positive: Qualities to be Cultivated (1,2).
 - b—Negative: Qualities to be Avoided (3,4).
- 2—**Christ Our Example, 2:5-11.**
 - a—A Pattern of "Mind" (5).
 - b—His Humiliation (of Himself) (6-8).
 - (1) What He Was—God (6a).
 - (2) His Attitude of Giving it up (6b,7a).
 - (3) What He Became—Man (7b).
 - (4) His Attitude of Humbling Himself to the Death of the Cross (8).
 - c—His Exaltation (by the Father) (9-11).
 - (1) A Name above every Name (9).
 - (2) A Name that shall Claim Universal Worship (10,11a).
 - (3) All to the Glory of the Father (11b).
- 3—**The Pattern Worked Out in Believers, 2:12-16.**
 - a—The Power to Realize it—Inwardly (12,13).
 - b—The Exhortation to Embody it—Outwardly (14,15).
 - c—The Apostle's Personal Appeal to this end (16).
- 4—**The Human Example of Christian Leaders, 2:17-30.**
 - a—Paul Embodying this "Mind" of Christ (17,18).
 - b—Timothy Embodying this "Mind" of Christ (19-23).
In Contrast—the Sad Failure of Others to be "Like-Minded" (20,21).
 - c—Epaphroditus Embodying this "Mind" of Christ (24-30).

Chart: Chapter 2. See opposite page.

We are to find the summary of the teaching of Chapter 2 by the answers it gives to our three questions:

1. **WHERE HE IS.** Not Within us as in Chapter 1, but **BEHIND US.** It is the Christ of the **PAST**, the Christ of history. "This mind which was in Christ" (5), followed by further description in the past tense.

Why dwell upon the Christ of history? Because He is the outstanding figure of all time. By His unexampled life He challenges every man: "What think ye of Christ?"

Briefly: In His **ORIGIN**, "a root out of a dry ground"; that is, incapable of being explained on natural, historical grounds. History has no cause to produce Him. He came in a dark, impotent hour. "His Star" symbolizes, with many corroborations, His heavenly origin. In His **LIFE-WORK**, speaking as never man spake, He set forth a standard of life unknown to the finest conceptions of any teacher or philosopher of any age. These His teachings are still the standard, lofty, unapproached by any other. Yet more—having promulgated such a standard, beyond man, He Himself forthwith **LIVED IT.** He alone! This is amazing! Yet more amazing that, after nineteen hundred years of the benefit of His teaching and example, not one man has arisen to measure up to the standard of this "Man."

You call Him merely a man. Nonsense! Then, judged by relativity, we all would be less than men. Let none dare to place himself in the class of "a man," if He is but a man.

No, He is more than man. In the **FINISH** of His life, its climax in Death and Resurrection, He rounded out the evidence that He is the One promised of God, embodying "all things which were written in the law of Moses, and in the prophets, and in the psalms, concerning Him" (Lu. 24:44).

He is the Saviour of men. Your Saviour, dear reader, if in faith you received Him as such (Acts 16:31). Then, when thus received, He becomes more.

2. **WHAT HE IS.** He is **OUR EXAMPLE.** As His disciples, learners, followers, we have Him for our Pattern, an Example to standardize our living.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps" (1 Pet. 2:21).

The Greek word for "Example" is another picture-word. It means "copy-head"; such as appeared in our school-day copybooks, at the top of the page, in fine Spencerian. But the copybook plan was none too successful, for, while we began well with the perfect copy immediately above, as our lines increased we left the copy-head out of the range of influence and fell to following our own imperfections.

This is the Christian's great mistake. Today he repeats the imperfect self of yesterday, or copies some fellow-Christian, when he should go daily back to his God-given Copy-Head in whom is all perfection.

But now, what is the special feature characteristic of our Copy-Head that we are asked to note and follow? We must read carefully the context in Peter:

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously: Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet. 2:19-24).

Suffering deservedly—there is nothing Christian in that; it is merely justice. Suffering undeservedly, yet voluntarily, as Jesus did for our sins—this is "acceptable with God." This is "Christian" (1 Pet. 4:16, cf. 13-15). This is the heart and essence of the Example He left that we "should follow His steps."

Again, when Jesus took the role, the position as well as "form of a servant" (Phil. 2:7), and washed the disciples' feet, He said of His act, "I have given you an EXAMPLE, that ye should do as I have done to you" (John 13:15).

Why did He do all this? Why this humble service and voluntary suffering, undeserved and unparalleled in history? Why? Simply because He first HAD IT IN HIS MIND. "Let this mind be in you, which was also in Christ Jesus: who" etc. (Phil. 2:5).

3. HIS MIND IN US. It is a HUMBLE mind. "This mind in Christ Jesus" (5) caused Him to humble Himself

(6-8). Had He not been humble in mind He would never have been humble in life. Nor will we, as his followers. We cannot imitate Him; we must acquire His inner secret. Hence the chapter's opening appeal; it contains the word "mind" four times in as many verses (2-5).

1—Exhortation to One-Mindedness, 2:1-4

Note

"If" (1) presents a supposition according to fact—since there are—and, coupled with "THEREFORE," makes an appeal to the rich spiritual resources of the Christian faith from which flow Christian experience and fellowship. Four are mentioned, seemingly that they may correlate with the four exhortations that follow (2)—four springs issuing in four streams:

Vs. 1	Any Consolation in Christ	Any Comfort of Love	Any Fellowship of the Spirit	Any Compassions and Mercies
Vs. 2	Be Like-Minded	Have the same Love	Be of One Accord	Be of One Mind

NEGATIVE EXHORTATIONS, "Let nothing," "Look not" (2,4), seek to inhibit those states of strife, vain glory and self-interest which are inimical to right Christian mindedness. Eschewed, they give place to the "lowliness of mind" which considers others better than ourselves and others' interests before our own.

CHRISTIAN FRUIT (1), which requires the Channel of a CHRISTIAN MIND (2-4), must find its ROOT in the "MIND OF CHRIST" (5).

Comment

THE MASTER-MIND. The Christian faith does not impose upon its followers a stereotyped life, bound by rules and regulations. It does not contemplate pressing all minds into one mould. But it does contemplate: (1) The impartation of the matchless mind of Christ (1 Cor. 2:16) by and through the New Birth (Regeneration), and (2) the working out of the qualities of that mind in practical living by and through His indwelling Presence (Sanctification).

We marvel to go into a vault of a thousand safe deposit boxes. Each box is equipped with a distinctive lock

and key, no two alike, yet, as we are informed, there is a master-key which controls them all. So is the mind of Christ to those who are His own. His is a blessed control. Let His mind be in you.

Like-mindedness, so sadly needed in Christ's household, can come only in this way. As "things equal to the same thing are equal to each other," so minds like the Master-mind will exhibit an essential likeness to each other.

2—Christ Our Example, 2:5-11

Note

We come now to a notable passage of Scripture, revealing in simple yet majestic language the person of our blessed Lord, in heaven and on earth, in relation to the Father and in relation to man, unveiling His pre-existent equality with God in eternity past, His voluntary subjection to God for the solution of sin, His consequent added glory now and on into eternity future.

1. "THIS MIND" (5) is the source of His Saviourhood. He was minded to be before He became. When did that "mind" begin? Not in Jesus, but "in CHRIST Jesus," voluntarily accepting the office and set apart thereto long before He became Jesus: "The Lamb slain from the foundation of the world" (Rev. 13:8). Then, as JESUS, He continually expressed the same mind: "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20:28). This mind that "WAS in Christ Jesus" now IS to be "in you," His followers.

His Example covers both HIS HUMILIATION (6-8) and HIS EXALTATION (9-11)—three verses for each, connected by a significant "wherefore."

2. HIS HUMILIATION (6-8) consists of three most obvious stages:

THE NATURE OF HIS HUMILIATION (6,7a). HIS SELF-RENUNCIATION; giving up His position in Deity.

Here are three statements: (1) "Subsisting in the form of God"—His essential Deity which once having been He could never cease to be; it is in the essence of His being. (2) "He thought it not a thing to be grasped and held on to," this subsisting in the form of God, with all the glory and honor thereof. This He could, and did, give up. (3)

"But emptied Himself"—a fathomless statement; eternity alone will suffice to plumb its depths of meaning—its meaning for Him and its meaning for us. He emptied Himself, not of Deity, for that was essential to His being, but of the glory of Deity, that which was His from eternity and by eternal right, that He might accomplish His redemptive purpose.

THE MANNER OF HIS HUMILIATION (7b). HIS INCARNATION: taking His place in Humanity.

"The form of a servant" is antithetical to "the form of God," setting forth His newly-chosen mode of subsisting in human form, where, as man, He could be servant to God, rendering active and passive obedience, as pre-pictured in Psalm 40:7,8:

"Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart."

"In the likeness of men" conveys the full reality of His human nature. He who had said, "Let us make man in our image, after our likeness," is now "made" in man's likeness. What condescension for sinful man to hold in contemplation!

The marrow of the whole matter is in the word "likeness." It is a window through which floods the light of His redemptive purpose in the Incarnation: God was "sending His own Son, in the likeness of sinful flesh, and for sin" (Rom. 8:3). Its anticipation in the Old Testament is in the great body of teaching clustered around the Hebrew word "gaal," the Kinsman-Redeemer. He must be of our flesh and blood (Heb. 2:14).

THE EXTENT OF HIS HUMILIATION (8). HIS CRUCIFIXION; giving up His position in Humanity.

Having taken His place in the human race, "found in fashion as a man," He was in position to display the moral glory of God in and through His human nature. Found in the position of man He did not think even this a thing to be held on to (cf. vs. 6); "He humbled Himself."

"And became obedient," thus to undo "one man's disobedience—by the obedience of One" (Rom. 5:19). "Obedient unto death." The first man's obedience would have been unto life, but having disobeyed unto death, this Man must obey unto death. Adam's disobedience brought his

posterity a harvest of death; Jesus' obedience brought His posterity "out of death into life."

3. HIS EXALTATION (9-11) matches, yea far outdistances, His Humiliation.

"Wherefore" reflects the justness of God's response to His obedience in self-abasement. Enfolded in it also is the sacred mystery of a covenant between the Father and the Son, a covenant which lay back of the Son's confidence in addressing the Father when through Death and Resurrection He saw Himself at the triumphant turning-point of His Humiliation:

"I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was" (John 17:4,5).

Correspondent to His Humiliation, His Exaltation also consists of three stages:

HIS EXALTATION IN THE PAST (9a). "God HATH highly exalted Him." The Greek verb means, "hath lifted Him up above." Not merely above the earth level and the experiences through which He had passed; He was lifted "above" all that can be known or named, as is set forth in Ephesians:

"Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all" (Eph. 1:20-23).

HIS EXALTATION IN THE PRESENT (9b). Today, in glory, He has "a name which is above every name." The "name" is the sum of one's fame—all by which one is known. Here on earth for a time His name leaped from lip to lip; "His fame spread abroad throughout all the region round about" (Mk. 1:28). That was fleeting. But today—His fame fills the heavens. Not a heavenly being but knows the story and stands in awe at the Name.

HIS EXALTATION IN THE FUTURE (10,11). His greatest triumph still awaits Him, when "at the name of Jesus"—His human name, so despised and heaped with ignominy—

"every knee SHALL bow, every tongue SHALL confess." It is certain, decreed, one of God's pre-written purposes.

Confess what? That Jesus, who voluntarily gave up His place as man among men to die for us, is more than man; that He is "Christ" and "Lord." All will acknowledge His Messiahship, the anointed and appointed of God, and His Deity, the divine Lord, even God.

"To the glory of God the Father." God is the beginning and the end of His Exaltation. As the Son's great aim on earth was His Father's glory, so the goal of redemption is the glorification of the Father through the universal acknowledgment of the Son.

Comment

THE DEITY OF CHRIST. With this classic passage before us, stating as it does our Saviour's pre-existent "subsisting in the form of God," we may well take occasion to refresh our mind and heart, reassuring our faith in a day of doubt, with the Church's declarations and deliverances concerning His Deity:

The first great ecumenical council assembled at Nice, A.D. 325, for the settlement of the Arian controversy, and consisting of 318 bishops, confessed its faith in "one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God, begotten, not made, being of the same substance with the Father; by whom all things were made; who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary; and was made man."

And the Westminster Confession, which may be taken as the statement of all Protestantism, tells us, "The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof, yet without sin: being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect and distinct natures, the Godhead and the manhood, are inseparably joined together in one person, without conversion, composition, or confusion, which person is very God, and very man, yet one Christ; the only mediator between God and man."

The person of Christ, as very Man yet very God, stands unimpeached and unimpaired. His pre-existence, antedating His Incarnation, alone suffices to explain His unique

personality and place in history, His personal self-consciousness of being the Son of God, His abiding influence, undiminished through the years.

THE DEPTHS OF HIS DEGRADATION. The heights from which He came, the depths to which He descended; these must determine the degree of His voluntary degradation. As God He humbled Himself to become man. As man He humbled Himself further, till He describes His despicable condition on the Cross by crying, "I am a worm, and no man" (Ps. 22:6).

A worm! From man, with his highly organized and highly sensitized body, coupled with his intelligence, it is a very far distance down the scale of being to the worm, crawling at his feet. Yet that distance down is but a faint, shadowy suggestion of the depth downward my Saviour came from being God to being man. From Infinite to finite, who shall measure the distance? But—great as that was, He did not stop at man's level. He further descended to the worm level. History has no parallel. How could He do it? Mute in contemplation, we can never cease to wonder.

THE NAME ABOVE EVERY NAME. The supernal nature of "The Name" now enjoyed by our Lord in heaven, mere mortals of earth may only surmise. Yet we have two means by which to gauge its glory even now:

(1) The profusion of Names and Titles employed by Scripture adequately to set forth His august person, the many-sided nature of His mediatorial work, His wealth of relationship, temporal and eternal, reflecting the fact that in Him the Father has caused all fulness to dwell and that in and through Him all human need is met.

(2) The wealth of Christian hymnary which has gathered round "The Name" of Jesus, a galaxy of the most splendid songs of the Church, voicing the purest praises of His people, breathing the deepest gratitude of the soul and the highest aspirations after holy living.

HIS NAME IN SCRIPTURE

The following list of titles of our Lord is not thought to be exhaustive but will prove sufficiently comprehensive:

Adam, the last (1 Cor. 15:45); Advocate (1 John 2:1); Almighty (Matt. 28:18); Alpha and Omega (Rev. 22:13); Altar (Heb. 13:10); Altogether lovely (S. of S. 5:16); Amen (Rev.

3:14); An Angel (Ex. 23:20); Angel of God (Ex. 14:19); Angel of Jehovah (Gen. 22:15); Angel of His presence (Isa. 63:9); Anointed (Ps. 2:2); Apostle (Heb. 3:1); Author of faith (Heb. 12:2).

Babe (Lu. 2:12); Beginning (Col. 1:18); Beginning and ending (Rev. 1:8); Beginning of creation (Rev. 3:14); Beloved (Matt. 12:18); Beloved Son (Matt. 17:5); Bishop of souls (1 Pet. 2:25); Blessed and only potentate (1 Tim. 6:15); Branch (Zech. 3:8); Branch of the Lord (Isa. 4:2); Branch of righteousness (Jer. 33:15); Bread of God (John 6:33); Bread from heaven (John 6:32); Bread of Life (John 6:35); Bridegroom (Matt. 9:15); Brightness of God's glory (Heb. 1:3); Bright and Morning Star (Rev. 22:16); Brother (John 20:17); Builder (Heb. 3:3).

Captain of the Lord's host (Josh. 5:14); Captain of salvation (Heb. 2:10). Carpenter (Mk. 6:3); Chief corner Stone (1 Pet. 2:6); Chief shepherd (1 Pet. 5:4); Chiefest among ten thousand (S. of S. 5:10); Child (Isa. 9:6); Christ (Matt. 23:8); Christ Jesus (1 Tim. 1:15); Christ of God (Lu. 9:20); Christ, the Lord (Lu. 2:11); Christ the Son of God (John 20:31); Commander (Isa. 55:4); Consolation of Israel (Lu. 2:25); Corn of wheat (John 12:24); Covenant of the people (Isa. 42:6); Covert from the tempest (Isa. 32:2); Counsellor (Isa. 9:6); Creator of all things (Col. 1:16); Crowned with glory and honor (Heb. 2:9); Crowned with many crowns (Rev. 19:12).

David's Lord (Matt. 22:45); David's Son (Mk. 10:48); Daysman (Job 9:38); Dayspring (Lu. 1:78); Day-Star (2 Pet. 1:19); Dear Son (Col. 1:13); Defence (Ps. 89:18, 19); Deliverer (Rom. 11:26); Desire of all nations (Hag. 2:7); Door (John 10:9).

Elect of God (Isa. 42:1); Elect Stone (1 Pet. 2:6); Ensign of the people (Isa. 11:10); End of the law (Rom. 10:4); Eternal Life (1 John 5:20); Everlasting Father (Isa. 9:6); Example of His people (1 Pet. 2:21); Express image of God's person (Heb. 1:3).

Faithful and true (Rev. 19:11); Faithful and true Witness (Rev. 3:14); Faithful Witness (Rev. 1:5); Filling all in all (Eph. 1:23); Finisher of faith (Heb. 12:3); First born (Ps. 89:27); First-fruits (1 Cor. 15:20); First born from the dead (Col. 1:18); First born of many brethren (Rom. 8:29); First and last (Rev. 1:17); Foundation (1 Cor. 3:11); Forerunner (Heb. 6:20); Friend (S. of S. 5:16).

Gift of God (John 4:10); Glory of His people Israel (Luke 2:32); God (John 1:1); God blessed forever (Rom. 9:5); God manifest in the flesh (1 Tim. 3:16); God of Abraham, Isaac and Jacob (Ex. 3:2,6); Good Shepherd (John 10:11); Governor (Matt. 2:6); Great God and Saviour (Tit. 2:13); Great High Priest (Heb. 4:14); Great Prophet (Luke 7:16); Great Shepherd (Heb. 13:20).

Head (Eph. 4:15); Head of the body (Col. 1:18); Head of all principality (Col. 2:10); Head of every man (1 Cor. 11:3); Head over all things (Eph. 1:22); Head Stone of the Corner (Ps. 118:22); High Priest (Heb. 3:1); Holy One (Acts 2:27); Holy One, and the Just (Acts 3:14); Holy One of God (Mk. 1:24);

Hope of His People (Joel 3:16); Horn of Salvation (Luke 1:69); Husband (Isa. 54:5).

I Am (John 8:58); I Am that I Am (Ex. 3:2, 14); I Am the resurrection (John 11:25); I Am the Son of God (John 10:36); Image of God (2 Cor. 4:4); Immanuel (Matt. 1:23); Immutable (Heb. 13:8); Intercessor (Heb. 7:25); Interpreter (Job 33:23).

Jehovah (Isa. 26:4); Jehovah of hosts (Isa. 6:3); John 12:41); Jehovah mighty in battle (Ps. 24:8); Jehovah's fellow (Zech. 13:7); Jehovah Jireh (Gen. 22:14); Jehovah Shammah (Ezek. 48:35); Jehovah Tsdkenu (Jer. 23:6); Jesus (Matt. 1:21); Jesus Christ (Rev. 1:5); Jesus, the Christ (Matt. 16:20); Jesus Christ our Lord (Rom. 5:21); Jesus Christ the righteous (1 John 2:1); Jesus of Nazareth (Acts 22:8); Jesus Christ of Nazareth (Acts 4:10); Judge of the world (Acts 17:31); Just (1 Pet. 3:18); Just One (Acts 7:52).

Keeper of His People (Ps. 121:5); King (Acts 17:7); King of glory (Ps. 24:10); King in His beauty (Isa. 33:17); King forever (Ps. 29:10); King of Israel (John 1:49); King of nations (Rev. 15:3); King of the Jews (Matt. 2:2); King over all the earth (Zech. 14:9); King of kings (Rev. 19:16); Knowing all things (John 21:17).

Lamb (Rev. 21:23); Lamb of God (John 1:29); Lamb in the midst of the throne (Rev. 7:17); Lamb that was slain (Rev. 5:12); Lamb without blemish (1 Pet. 1:19); Leader (Isa. 55:4); Life (John 14:6); Light of the world (John 8:12); Lion of the tribe of Judah (Rev. 5:5); Living Bread (John 6:51); Living One (Rev. 1:18); Living Stone (1 Pet. 2:4); Lord (Matt. 3:3); Lord and God (John 20:28); Lord of all (Acts 10:36); Lord of glory (1 Cor. 2:8); Lord of lords (Rev. 19:16); Lord of peace (2 Thess. 3:16); Lord of the dead and the living (Rom. 14:9); Lord of the Sabbath (Lu. 6:5); Lord our righteousness (Jer. 23:6); Lord over all (Rom. 10:12).

Made to be sin (2 Cor. 5:21); Maker of the worlds (Heb. 1:2); Man approved of God (Acts 2:22); Man of rest (1 Chron. 22:9,10); Man of sorrows (Isa. 53:3); Mediator (1 Tim. 2:5); Mediator of the new covenant (Heb. 12:24); Messenger of the covenant (Mal. 3:1); Messiah, called Christ (John 4:25); Messiah the Prince (Dan. 9:25); Mighty God (Isa. 9:6); Morning Star (Rev. 22:16).

Nazarene (Matt. 2:23).

Offering (Eph. 5:2); One Lord Jesus Christ (1 Cor. 8:6); One shepherd (John 10:16); Only begotten Son (John 3:16); Our Lord and Saviour Jesus Christ (2 Pet. 1:11); Our passover (1 Cor. 5:7); Own Son (Rom. 8:32).

Power of God (1 Cor. 1:24); Precious Corner Stone (Isa. 28:16); Precious Stone (1 Pet. 2:6); Prince of life (Acts 3:15). Prince of peace (Isa. 9:6); Prince of the kings of the earth (Rev. 1:5); Prophet (Deut. 18:15); Prophet mighty in deed and word (Luke 24:19); Propitiation (Rom. 3:25).

Quickening spirit (1 Cor. 15:45).

Redeemer (Job 19:25); Refuge from the storm (Isa. 25:4); Righteous Servant (Isa. 53:11); Righteousness (1 Cor. 1:30); Rock

(Matt. 16:18); Rock of ages (Isa. 26:4); Root and Offspring of David (Rev. 22:16); Ruler in Israel (Mic. 5:2).

Sacrifice to God (Eph. 5:2); Sanctification (1 Cor. 1:30); Saviour (Acts 5:31); Second man, the Lord from heaven (1 Cor. 15:47); Seed of the woman (Gen. 3:15); Servant (Phil. 2:7); Shadow from the heat (Isa. 26:4); Shepherd and bishop of souls (1 Pet. 2:25); Shiloh (Gen. 49:10); Son (John 8:36); Son of Abraham and David (Matt. 1:1); Son of God (John 1:34); Son of Man (Mk. 10:33); Son of the highest (Luke 1:32); Spiritual rock (1 Cor. 10:4); Star and scepter (Num. 24:17); Stone cut out without hands (Dan. 2:34); Stone of stumbling (1 Pet. 2:8); Sun of righteousness (Mal. 4:2); Sure foundation (Isa. 28:16); Surety of a better covenant (Heb. 7:22).

Testator (Heb. 9:16); The Coming One (Rev. 1:8); The righteous Judge (2 Tim. 4:8); Tried Stone (Isa. 28:16); True God (1 John 5:20); True Light (John 1:9); Truth (John 14:6).

Unspeakable gift (2 Cor. 9:15); Upholder of all things (Heb. 1:3).

Vine (John 15:5).

Way (John 14:6); Well beloved Son (Mark 12:6); Wisdom (Prov. 8:1); Wisdom of God (1 Cor. 1:24); With two or three gathered to His name (Matt. 18:20); With us all the days (Matt. 28:20); Witness to the people (Isa. 55:4); Wonderful (Isa. 9:6); Word (John 1:1); Word made flesh (John 1:14); Word of God (Rev. 19:13); Word of life (1 John 1:1); Worthy to open the book (Rev. 5:9); Worthy to receive all praise (Rev. 5:12).

HIS NAME IN SONG

From among the many a few of the more familiar are noted (printed in part):

"JESUS, THY NAME I LOVE"

Jesus, Thy name I love,
All other names above,
Jesus, my Lord.

"THE NAME OF JESUS"

The name of Jesus is so sweet,
I love its music to repeat;
It makes my joys full and complete,
The precious name of Jesus.

"Jesus," oh, how sweet the name!

"Jesus," every day the same;

"Jesus," let all saints proclaim

Its worthy praise forever.

"THERE IS A NAME I LOVE TO HEAR"

There is a name I love to hear,

I love to sing its worth;

It sounds like music to mine ear,

The sweetest name on earth.

"THERE IS NO NAME SO SWEET"

There is no name so sweet on earth,
No name so dear in heaven,
As that before His wondrous birth,
To Christ the Saviour given.

"HOW SWEET THE NAME OF JESUS SOUNDS"

How sweet the name of Jesus sounds
In a believer's ears.
It soothes his sorrows, heals his wounds,
And drives away his fears.

"TAKE THE NAME OF JESUS WITH YOU"

Take the name of Jesus with you,
Child of sorrow and of woe—
It will joy and comfort give you,
Take it then where'er you go.

Precious name, O how sweet!
Hope of earth and joy of heav'n.

These lines, penned by a converted atheist, carry conviction as to the need, the power, the worth of the Name to a lost soul:

I've tried in vain a thousand ways
My fears to quell, my hopes to raise;
But what I need, the Bible says,
Is ever, only Jesus.
My soul is night, my heart is steel—
I cannot see, I cannot feel:
For light, for life, I must appeal
In simple faith to Jesus.
He died, He lives, He reigns, He pleads;
There's love in all His words and deeds;
There's all a guilty sinner needs
For evermore in Jesus.
Though some should sneer, and some should blame,
I'll go with all my guilt and shame;
I'll go to Him because His name,
Above all names is Jesus.

Scripture and song are corroborated by this marvelous fact: The word "Jesus," bearing from God a message to all men, proves to be a universal word. Linguistically, it fits into every language of earth. It does not need to be translated, merely transliterated, as though it were meant to be upon every man's lips. Friend, how often do you lisp the Name, in prayer? in praise? in the sense of His preciousness?—"My Jesus."

THE GLORY TO BE. In the progress of the divine purpose there is a glory yet to be revealed; it concerns both the Son and the Father.

For the Son, a universal homage awaits. "Every knee shall bow and every tongue shall confess." Beginning in heaven, soon every creature of every level is voicing His praise:

"And I beheld, and I heard the voice of many angels round about the throne and the living creatures and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:11-13).

Read also: Rev. 19:11-16; Zech. 14:9-21; Psalm 72.

For the Father, the finality of glory awaits. The purposes of redemption converge upon the Father. The glory of the Son, accomplished through His righteous reign, culminates "to the glory of God the Father." Thus we read:

"Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (1 Cor. 15:24-28).

EXAMPLE FOR HIS SONS. Not forgetting that all this is the outworking of the mind of Christ, and that that mind is held before us as an example for us—"Let this mind be in you which was also in Christ Jesus"—the question arises: "If the Father honored thus the one Son who humbled Himself, will He deal similarly with His other sons?"

That our Father invites us to avail ourselves of the same principle on His part with a like experience on our part, appears evident from this word in Peter:

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that HE MAY EXALT YOU in due time: casting all your care upon Him; for He careth for you" (1 Pet. 5:5-7).

HUMILITY, as exemplified by our Lord, must embody such qualities of heart and such experiences of life as Andrew Murray so beautifully portrays:

"Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord where I can go in and shut the door and kneel to my Father in secret, and am at rest as in a deep sea of calmness when all around and above is trouble."

3—The Pattern Worked Out in Believers, 2:12-16

Chart

NOT IMITATION, BUT IMPLANTATION. Are we to imitate the mind of Christ and the life flowing from that mind? Impossible! The product of our effort would be artificial, and wholly human. This is not God's way. He first imparts His life to us. He implants His life in us. Then He brings to fruition His life, His very own life, through us.

This is the divine order in Christian Experience. Note the *Chart*. Before He presented Himself to us as "Our Example," He had already become in us "Our Life." The second chapter builds upon the first. The order is logical. The process is vital. God within us will reproduce the same traits of character as He wrought in His Son, in proportion as we allow Him.

This, then, is the very appeal which Paul makes: Having seen in Christ the Pattern Life, "Work out your own salvation, for it is God who is working (also) in you."

Note

"WHEREFORE" (12a). Since humble obedience in our Example was productive of such glorious results (note the "wherefore" of vs. 9) we are exhorted by a correspondent "wherefore" to a like obedience for the attaining of like results.

NOT DEPENDENT UPON HUMAN LEADERS (12b). So far from being disheartened or growing lax through the Apostle's not being present with them, they are exhorted "much more in my absence" to devote themselves to Christian living, since they have the vital secret within themselves.

"WORK OUT YOUR OWN SALVATION" (12c). This

presupposes its possession, as one works out a garden, already his, by cultivating it and causing it to produce the finest flowers and fruits; or a ball-player works out his pitching ability, exercising, developing, training the possibilities latently his. So the Christian is exhorted, having received Christ and seen in Him the beauties of character, to work out these possibilities in a salvation peculiarly, personally and individually, "your own." Work out in terms of your own living the beauties inherently possible in such a salvation. For its realization abundant encouragement follows.

POWER TO REALIZE THE PATTERN (13). God supplies the power. It is Himself—"God worketh in you." In the Greek "God" is emphatic. God in-working us, as He did Christ, is the great secret.

The entire sentence should be read in strict regard for the original: "For God it is who is in-working (effectually working) in you both the willing and the working for His good-pleasure." The form of the verb makes it still more meaningful: God is "displaying His activity, showing Himself operative" in us, as He did in His Son, that we too may be His "good pleasure."

Says Augustine: "We will, but God works the will in us. We work, therefore, but God works the working in us."

This inward realization of the Pattern is now to find outward manifestation in the life.

EXHORTATION TO EMBODY THE PATTERN (14, 15). Now we come to the "do." Our lives are to exhibit the same traits of character in outward conduct as were found in our Master and Pattern, seeing God is working in us the same mind and purpose. The master-key is humility. Humble as He, we will not murmur (against God) nor dispute (with men).

The exhortation lends itself to tabulation:

	God-ward	Man-ward
Vs. 14	Without Murmurings	Without Disputings
	Blameless	Harmless
Vs. 15	Sons of God Without Blemish	In the World Shining as Lights

PAUL'S PERSONAL APPEAL (16). The Apostle has made an investment in them which is now at stake. Having

preached to them he is looking for returns "in the day of Christ"—the day when we shall receive rewards for service (Matt. 16:27; 2 Cor. 5:10). His expectation of reward includes not merely those to whom he has personally ministered "the word of life," but the multiplied many won in turn through their faithfulness in "holding it forth."

To be "light" (vs. 15) to others we must have the word of "life." The two are indissolubly linked—scientifically, spiritually and experimentally. "In Him was life; and the life was the light of men" (John 1:4). Lacking His life, the light in us will be but darkness.

The Christ-Patterned Life

1. **Its Power**—DIVINE PERSONALITY (12, 13).

"It is God who worketh in you."

2. **Its Product**—(a) IN CONDUCT (14).

"Do all things without murmurings or disputings."

(b) IN CHARACTER (15a).

"Blameless, harmless, the sons of God, without blemish."

(c) IN CONSECRATION (15b, 16a).

"Shine as lights in the world; holding forth the word of life."

3. **Its Prospect**—THE REJOICING OF REWARD (16b).

"I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

Comment

Six words may well be employed to embody the comment due this section:

1. **PATTERN.** We have a pattern life after which the Christian life is moulded and modeled. This means a standard, a norm, by which certain things may be adjudged Christian and others not Christian. Every follower of the Lord should standardize his life by Him. We have no right to cling to that which is foreign to Him, foist it upon Him and our fellow-believers, labeling it "Christian" when it is not. To "work out" our salvation is to work out of our living all that is extraneous thereto, letting that which is germane come into power and fruition.

2. **PERSISTENCE.** There is a persistence of type in Christian living, whether in Christ or His follower of the

first or twentieth century, secured by the self-same Spirit actuating all.

As a lad on the Atlantic coast I came to know the characteristics of a maple. Decades later and far miles distant, on the Pacific slope, I found it the same maple. The type persists because the life is the same. So with the life that Jesus lived nineteen hundred years ago; by the same Spirit His life in me should reproduce the same traits of character.

3. **POWER.** God's child is possessed of a power that is startling and challenging. He is inwrought by a power not man's, but God's.

Some time since one of our State institutions of learning experimented with vegetation, to test the strength of growing cellular life. A squash was harnessed and 60 pounds imposed upon its back. It kept on growing. They weighted it with 300 pounds. It kept on growing. They substituted 1,100 pounds. It kept on growing. They now ventured 2,300 pounds. What could a squash do with over a ton on its back? It kept on growing.

If God's power is such through non-sentient cell life, what should He not do through His own child, made in His image?

4. **PERSONALITY.** Ours is not merely God's power, as in nature, but the power of God, Himself, indwelling and inworking. In the realm of Christian experience, power is personality. "Apart from Me ye can do nothing." "Ye shall receive power, the Holy Spirit coming upon you." "God it is who is working in you." We in (union with) Him, He in (union with) us, laying hold of our being's vital processes, actuating, transforming, and energizing its intellectual life, its affectional life, its volitional life—this is power.

5. **POSSIBILITY.** Were I dependent upon my own human energies and capabilities, my possibilities would be bounded by the finite; but resting in and relying upon Him working in me, my horizon expands to the Infinite. What can He not do as He works in me "to will and to work His good-pleasure," if I but yield to His working. No stagnation! No limitation. Each new day a fresh, untried opportunity for God in me.

6. PROSPECT. We live and labor in prospect of "re-joicing in the day of Christ." The same power that has wrought in us works also through us, empowering our service, claiming, quickening, and keeping other precious souls as sheaves for the garnering. In that day He will bring them, with us, into His glorified presence. They will be our "crown of rejoicing." May the prospect nerve us to fresh, untiring endeavor.

4—The Human Example of Christian Leaders, 2:17-30
Note

Put to the practical test, how will the mind of Christ express itself in those who are filled with His presence and imbued with His Spirit? For answer, Paul appends a personal allusion to himself, Timothy and Epaphroditus, adding warmth of human interest to the picture. They are here mentioned as men who embody and exemplify the mind of their Lord and Master, as certain others disappointingly do not.

1. PAUL (17,18). The mind of Christ renders him so unmindful of self that he faces the eventuality of his own obliteration in the "sacrifice and service of their faith," only to "joy and rejoice."

2. TIMOTHY (19,22,23). A son in the faith he has proved himself faithful. He has an unselfishness of mind and spirit that render him useful in the Lord's service and dependable on the Apostle's errand. The sadness of the picture is that none others are like him. And why? It is a matter of the mind.

3. OTHERS NOT "LIKE-MINDED" (20,21). The teaching of the chapter enforced by contrast, and a very sad contrast at that. These are not minded, like Timothy, to "care for your state" (20). Why? "For they all seek their own" (21a). Having the mind of Christ is the one way we will ever care for "the things which are Jesus Christ's" (21b). We must heed the opening exhortation:

"Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus" (2:4,5).

4. EPAPHRODITUS (24-30). A sweet and beautiful testimony to a worthy servant of Christ. He combines faithfulness (25) and tenderness (26) in a service that is

sacrificial and self-forgetful to the point of death (30). Loving and beloved (26-29) his life is still a benediction in contemplation.

Comment

OUR PRESENT-DAY GOSPEL. Every follower of Christ has to face the responsibility of discipleship as a demand upon him to embody and reflect the mind of Christ. It is inescapable. Inevitably His mind finds expression in us, or is denied such expression. We are an up-to-the-minute edition of the Gospel, "the epistle of Christ, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart"—out on the street where it is "known and read of all men" (2 Cor. 3:2,3).

Unless we allow the Spirit to write in us His full, perfect mind, the mind of Christ, our lives are bound to bring to our fellow-men a daily distortion of His truth, a daily misrepresentation of Him.

"YOU are writing a Gospel, a chapter each day,

By deeds that you do, by words that you say.

Men read what you write, whether faithless or true.

Say! What is the Gospel according to YOU?"

CHAPTER III

CHRIST THE GOAL OF LIFE

The Onward Look

Coming to Chapter 3 our viewpoint once again changes. Our eyes no longer turned backward to the Christ who was, we are now to look ONWARD to the Christ who is to be, a look that infilters into all present effort a new eagerness and enthusiasm. That the Holy Spirit has included this forward look in His treatise on Christian Experience speaks volumes for its practical value to the believer.

Outline

1—Warning against the Unregenerate among Them, 3:1-6.

(They have not Entered the Christian Race).

a—"Rejoice in the Lord" (1a).

The one "Safe" Course (1b).

b—The Marks of the mere "Professor" (2).

Unchanged as to (1) Nature ("dogs"), (2) Conduct, (3) Reliance upon old Religious Forms.

c—The Marks of the true Believer (3).

Circumcised of Heart, they: (1) Worship in the Spirit; (2) Rejoice in Christ; (3) Renounce confidence in the Flesh.

d—Paul's Ground for Self-Righteousness (4-6).

Possessed of (1) Pride of Birth; (2) Pride of Position; (3) Pride of Personal Devotion.

2—The Christian Race: Its Start, 3:7-9.

a—Renouncing Self-Righteousness as Loss (7,8).

b—Counting Christ and His Righteousness as Gain (8,9).

3—The Christian Race: Its Running, 3:10-19.

a—An Experimental Knowledge of Christ.

(In His Resurrection, Sufferings, Death) (10).

The Assurance of Attaining the Goal.

(Of our own "Out-Resurrection") (11).

b—Pressing on Eagerly for the Goal (12-14).

(1) Not Counting ourselves to have Attained (12,13a).

PHILIPPIANS				
CHRIST IN CHRISTIAN EXPERIENCE				
CHRIST - THE SOURCE		MIND - THE CHANNEL		
	CHAP. 1	CHAP. 2	CHAP. 3	CHAP. 4
<u>WHERE</u> HE IS	<u>WITHIN</u> US PERSONAL	<u>BEHIND</u> US PAST	<u>BEFORE</u> US FUTURE	
<u>WHAT</u> HE IS	OUR LIFE 1:21	OUR EXAMPLE 2:5-8	OUR GOAL 3:14	
HIS MIND IN US	GOSPEL MIND 1:5,7,12,17,27	HUMBLE MIND 2:2-5	EAGER MIND LOSS-GAIN	
<u>APPEAL</u>	SURRENDER TO HIM SUFFER FOR HIM	WORK OUT THE PATTERN WITHOUT MURMURING	CITIZENS OF HEAVEN CHRIST IS COMING	

Sectional Chart—Chapter III

- (2) Forgetting the Things Behind (13b).
- (3) Reaching on for the Things Before (13c).
- (4) Intent upon the Prize of our High Calling (14).

c—Exhortation to “Be thus Minded” (15).

That we may “Walk” Worthily of the Race (16).

d—The Apostolic Example to be Followed (17).

The Shameful Walk of Others to be Shunned (18,19).

4—The Christian Race: Its Finish, 3:20,21.

a—Precious Fact: Citizenship in Heaven (20a).

b—Present Attitude: Looking for the Lord Jesus Christ (20b).

c—Prospective Glory: Likeness to Him, even in Body (21).

Chart: Chapter 3. See Opposite page.

Applying the mode of chart analysis already adopted, a reading of the chapter yields the following conclusions concerning its contents:

1. **WHERE HE IS.** Not Within us, as in Chapter 1, nor yet Behind us, as in Chapter 2, but rather **BEFORE US.** Christ of the **FUTURE**; Christ in prospect; the Christ whom “we look for” (20); “who **SHALL** change” etc. (21).

And, let us be bearing in mind, we are urged to this view of Christ, not for theoretical purposes, no theory is advanced; nor yet for doctrinal purposes, no doctrine is propounded; but solely for practical purposes, for returns in the coin of Christian Experience.

2. **WHAT HE IS.** Our reading reveals the fact that central to the thought of the chapter is the figure of the Christian Race. And the **GOAL** of this race is Christ Himself (14), the inspiration and incentive of our on-reaching endeavor. The “goal” and the “prize” it holds forth to view are “in Christ Jesus.” Spurred on by the prospect of Him we run the race.

3. **HIS MIND IN US.** Such a race earnestly undertaken, with such a goal, is bound to beget in us what we may well term an **EAGER MIND.** This eagerness of mind results from an utter reversal of values—things once “gain” are now “loss,” and vice versa—causing us to readily relinquish our grasp of the worthless things for which we formerly strove,

that we may lay hold of those things that are possessed of a new-found value "in Christ Jesus" (3-9).

1—Warning Against the Unregenerate, 3:1-6

Note

THE SETTING for this chapter is the presence in the Church, then as now, of those who bear no evidence of having been born again. Their presence is noted by the Apostle as a problem, enforced by his own experience out of Christ (4-6), for which the teaching of the chapter is the divinely appointed and adapted solution.

Whatever else may be said of them, they fall short fundamentally in the fact that they have not as yet entered the Christian Race.

"FINALLY" (1) is not used by way of conclusion but by way of transition to another important phase of Christian Experience. It has the force of "furthermore" (so rendered in 1 Thess. 4:1); a further unfolding of the theme.

"REJOICE IN THE LORD" (1a). To this they are exhorted as their one "safe" course. Not merely "rejoice"—this is not the point just now; but "*rejoice in the Lord*" as opposed to the many *things* in which men are prone to rejoice—a rejoicing that results either in unrighteousness (2) or in self-righteousness (3b-6).

PROFESSORS (2) AND BELIEVERS (3) CONTRASTED. "Beware"—keep your eye on—"the dogs," those who, strangers to grace, by their unchanged lives bring the unworthy ideals of the world into the Church, contrasted with the "we" of true, transforming faith and life "in Christ Jesus."

PROFESSORS are: 1—In character (self-ward), unchanged in nature, tastes, appetites, desires—"dogs," degraded and degrading, wanting in spiritual nature and capacity for spiritual things (see vs. 19, 2 Pet. 2:12,22; Isa. 56:10,11).

2—In conduct (neighbor-ward) they are counted "evil workers." Their *being* flavors their *doing*. Even their best efforts cannot be called "good works." For "a corrupt tree bringeth forth evil fruit; neither can a corrupt tree bring forth good fruit" (Matt. 7:17,18). Not themselves partakers of the Gospel they can create only confusion of thought and perversion of truth. 3—In worship (God-ward) they substitute for reality a legalism or formalism, to which the Apostle applies a term of reproach—"con-

cision," suggesting a senseless mutilation of the flesh, going beyond the law into a heathenism it prohibits (1 Kings 18:28; Lev. 21:5). In all this there is doubtless a distinct allusion to Judaizing teachers.

BELIEVERS, however, are the true "circumcision"—no longer an outward form prescribed by law, but an inward experience of the heart. Out of this experience we: 1—"Worship God in (by) the Spirit"—since His Spirit now indwells us, thus rendering to God the only acceptable worship (see John 4:23,24). 2—"Rejoice in Christ Jesus" whose redemption is so abundant as to supply us with a righteousness that covers all evil works as well as lack of good works. Praise His name and rejoice in Him alone! 3—"Have no confidence in the flesh." Self, what man is by nature, lacks all inherent capability of goodness, as the Apostle elsewhere affirms: "For I know that in me (that is, in my flesh) dwelleth no good thing" (Rom. 7:18). The believer, then, has the only true life—God-ward, neighbor-ward, self-ward.

PAUL'S GROUND FOR SELF-RIGHTEOUSNESS (4-6). If any man ever had warrant for "confidence in the flesh"—resting in his natural endowment and attainment in the accepted Jewish faith and its legal requirements—Paul was that man. "I more" (4). If ever a man could hope to find favor with God in and of himself, it was he, as he proceeds to set forth.

Note his: 1—Pride of Birth (5a). Not a proselyte, needing to be circumcised later in life, but born into the very heart of the Jewish race. 2—Pride of Position (5b). As a Pharisee he ranked the highest for orthodoxy and strict conformity to all the law required. 3—Pride of Personal Devotion (6). Not lacking in "zeal"—though so woefully mistaken in it, as he later discovered; nor falling short in character or conduct—"blameless" as judged by strict legal standards.

Comment

MORE THAN MERE MORALITY. All that Paul has enumerated, his stock in trade as a devotee of the Jewish religion, merely contributed to his self-approbation. It is "confidence in the flesh"—a glorying in what self is and self does. His "ego" is pleased; others approve and praise; but throughout God is not even mentioned.

Much that goes by the name Religion is merely this, an attempt to be and do what is accounted "good," a system of ethics that satisfies a human standard but utterly fails to "justify in His sight" (Rom. 3:20). True religion relates us to God, saved, justified, approved of Him. What a change from seeking the approval of "self" and "others" to being "approved of God." Life has a new center—"No longer I, but Christ."

SINCERITY NOT SUFFICIENT. Sincerity is no substitute for knowing and acting upon the truth. Yet how often we hear the plea, "If a person is only sincere in what he believes." Paul was sincere, intensely so; yet his very sincerity, based upon a false belief, led him to a course of action that became the regret of his life (1 Cor. 15:9; Gal. 1:13) Note his confession:

"Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief" (1 Tim. 1:13).

Boasted sincerity becomes confessed ignorance. And thousands of souls, perfectly sincere in the ignorance of unbelief, have walked on into the jaws of death. To "love our Lord Jesus Christ in sincerity"—this is life.

"**REJOICE IN CHRIST**" (3). Such is Paul's description of a Christian. Not merely to believe in Him but to rejoice in Him, as against the things that please and pamper "the flesh." Many a man, professedly a follower of Christ, is today out on the high seas of a worldly, pleasure-seeking life. Why? He asked Christ to save him, but not to satisfy him. To rejoice in Christ is to find Him our All-in-All, filling and flooding the soul with an exuberance of life to which others are strangers. There is no greater guarantee of a godly life or safeguard against a worldly one. When we let Him satisfy, we "put on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom 13:14).

The Christian Life a Race

From this on the thought of the chapter is pressed into the imagery of the Race, so familiar to the Greek mind. The first step is the Start; then comes the Running; finally the Finish.

The difficulty with the unbeliever, even the most moral and most religious, is that he is not even in the Christian race. He has never made a start.

JESUS THE START AND FINISH. The Race of Faith, in which we are called to succeed the Old Testament worthies (Hebrews 11), is described as one into which Jesus has introduced us—its “Author”; in the running of which He is at all times the inspiration—“Looking unto Jesus”; and in which He Himself leads on to a glorious finish—its “Finisher.”

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God” (Heb. 12:1,2).

Note how closely our chapter corresponds in its sequence of thought: The Start (7-9); The Running (10-19); The Finish (20,21). See *Outline*.

Here, then, is the solution sought for the problem with which this chapter opens—the problem of mere morality, or even dead religious formality, in either case a total lack of spiritual vitality. The solution is this:

A GENUINE EXPERIENCE OF CHRIST—

1. Resting in His Righteousness, to the Renouncing of any fancied Righteousness of our own (7-9).
2. Reaching on toward Perfection, to be Realized only in Him (10-19).
3. Receiving its triumphant Completion, in the Redemption of the Body, at our Lord's Return (20,21).

2—The Christian Race: Its Start, 3:7-9

Note

“BUT” (7). This “but” is the pivot around which Paul's life became revolutionized—changed from Saul to Paul. Into it is pressed all of his Damascus Road experience. He saw Christ in personal revelation. He cried, “Who art Thou, Lord?” He there began asking, “Lord, what wilt Thou have me to do?” As he yielded, Christ revealed to him became Christ revealed in him (Gal. 1:16). The light that shone about him became a transforming illumination within him. Henceforth his life revolves about a Person.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the FACE OF JESUS CHRIST" (2 Cor. 4:6).

RENOUNCING SELF-RIGHTEOUSNESS AS LOSS (7,8). The reversal of values is instant and complete. "Whatsoever things were gains"—plural, as enumerated above (4-6), things he individually prized and prided himself in—"those I counted loss"—singular, lumped together in one lot—"loss for Christ" (7).

This is the first step in the Christian life, for the Apostle and for the humblest believer:

"If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall save it" (Luke 9:23,24).

COUNTING CHRIST AND HIS RIGHTEOUSNESS AS GAIN (8,9). Into this brief statement of personal experience Paul compresses the whole doctrinal teaching of Romans 1-5. That there is no such thing as "a righteousness of mine own" is his powerful plea, proved in Rom. 1:18-3:20. That the only righteousness one can ever hope to have is "that which is through faith in Christ, the righteousness which is from God by faith" (9)—this is his great declaration, illustrated and enforced in Rom. 3:21-5:21.

Here in Philippians Paul has given his own personal experience out of which grew his statement of the doctrine of Justification by Faith. For us the Spirit reverses the process: out of the doctrine grows our experience.

Comment

SEEING THE LORD. For the early disciples, Christian experience began when they began to say one to the other, "We have seen the Lord." Crucified, dead, risen again—and we have seen Him! Two things at once follow: A sense of "loss," in self; a sense of "gain," in Him. A great light breaks, before which the stars of our fancied goodness fade into nothingness. In the brightness of a transfiguration experience, His and ours, we see "Jesus only." We wonder that the things which, since our eyes were opened by the sight of Him, seem only tawdry tinsel, could ever have enamored us. Constrained to "count them but refuse," into the discard they go. In Him is our righteousness, our riches and our rejoicing.

"For Him I count as gain each loss,
Disgrace for Him renown;
Well may I glory in my cross,
While He prepares my crown."

"FOUND IN HIM" (9) has the forward look characteristic of this chapter—forward to the future coming of our Lord when all hearts will be revealed. Not to be found "in Him" in that day will mean our unspeakable shame and confusion.

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 John 2:28).

3—The Christian Race: Its Running, 3:10-19

Note

Possessed of Christ's righteousness, his further desire is for a personal knowledge of Him, in the power of spiritual intimacy and fellowship. By the former he became a Christian, entered the race. By this latter he seeks to live the life, to run successfully the race. The former took us through Romans 1-5; this finds us in Romans 6-8.

AN EXPERIMENTAL KNOWLEDGE OF CHRIST (10). Our success in the Christian life is dependent upon our knowing Him, in a fellowship, a participation in the great, initial, pivotal facts of the Christian faith—His resurrection and its antecedent sufferings and death.

All this is the familiar language of Rom. 6:1-13. Here we are to "know" (three times) Him in the experimental value of our union with Him in these experiences—that "with Him" we were crucified, were buried, were raised again, and now walk in newness of life. All "with Him." The "power" of these experiences with Him lies in the privilege to "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (6:11) and to "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (6:13).

THE ASSURANCE OF OUR OWN OUT-RESURRECTION. I desire thus to know Him, "If by any means I may attain unto the resurrection from among the dead" (11). Were we to refer these words to a present, spiritual resurrection life, we would cause Paul to contradict himself. Such

resurrection, he teaches us, is an accomplished fact, a past experience; we, by virtue of our union with Christ, "were raised together with Christ" (Col. 3:1, R.V.).

He is looking forward to the resurrection and transformation of the body (cf. 3:20,21) as a part of his "goal" prospect. The original wording is unique, occurring nowhere else in the New Testament, and made doubly forceful: "If by any means I may attain unto the out-resurrection, the one from among the dead." Paul invents a word to express his thought. Otherwise his verbiage is the same as our Lord's: "They that are accounted worthy to attain unto that age, and the resurrection, the one from among the dead" (Luke 20:35).

The teaching of the verse is two-fold:

First, a selective resurrection, out from among those who will be left. Not out from the state of death, notice, but from among others who are dead. The Scriptures do not teach a general resurrection, but the following order:

- 1—"Christ the First-Fruits" (1 Cor. 15:23a).
- 2—"They that are Christ's" (1 Cor. 15:23b) or "The dead in Christ" (1 Thess. 4:16).
- 3—"The rest of the dead" (Rev. 20:5).*

Second. This explains Paul's earnest longing and endeavor to "attain" the resurrection in question. Were there a general resurrection he would be compelled to participate. But he purposes not to be left out when the selective resurrection occurs.

Paul's earnest desire to "attain" implies the danger and possibility of not attaining.† Doubtless many will be disappointed. Such a contingency is a great incentive to a closer walk with Him, to a present life of holy living, "the power of His resurrection," to "make our calling and election sure," that so we may be "found in Him."

PRESSING ON EAGERLY FOR THE GOAL (12-14). "Not as though I had already attained" (12a). Attained what? The knowing of Him in intimate, transforming power—verse 10. Contemplating this untapped wealth of experience, he repudiates the thought that he has already "at-

*Tragelless, eminent Biblical scholar and critic, translates Dan. 12:2 as follows: "Many from among the sleepers of the dust shall awake; these shall be unto everlasting life; but those (the rest of the sleepers) shall be unto shame and everlasting contempt."

†"If by any means." The Greek expression found here "is used when an end is proposed, but failure is presumed to be possible." Dean Alford.

tained," or is "already perfect" (12b), or has "apprehended" (laid hold of) that for which he was "apprehended (laid hold of) by Christ Jesus" (12c,13a).

The lure of this unattained purpose and possibility—the purpose on Christ's part in laying hold of him for the Christian life; the possibility on his part as he lays hold on that purpose—these have made of Paul an eager, indefatigable athlete (13,14). He is intent on "one thing." "Forgetting the *behind* things" (13b)—they have lost their grip on him, and "stretching forward to the *before* things" (13c)—one can see the alert, bent-forward figure of the runner, pressing on under a great urge.

Why does he thus "press on?" His mind is intent, his eye is fixed upon "the goal"; it holds all that he has come to count worth while—"the prize of the high calling of God in Christ Jesus" (14). The Greek means "calling on high, above." His is double progress, in an onward and upward race.

EXHORTATION TO BE THUS MINDED (15). "Therefore" turns us back to vs. 3, "For we are" etc. Since we are Christians, followers of Christ, have entered the race, "let us therefore be thus minded" and press on in it to gain the goal.

"As many as be perfect" is Paul's appeal to every believer, including himself ("let us"); yet he has just denied being perfect. There is no discrepancy. He is referring to different stages of "the race." As each contestant in the Grecian games was examined and pronounced fit or "perfect," so the Christian. Every believer, on entering the race, acquires a POSITION which is perfect, complete "in Christ" and His righteousness (9). However, in running the race, our CONDITION is "not perfect"; in attainment we are immature, undeveloped, far short of our goal (10-14).

When we believed we became endowed with His mind (1 Cor. 2:16), hence God can, and will, reveal to us wherein our mindedness falls short of being "thus minded." It is God who is working in us (2:13). Only we must not slip back from present attainments, but from them continue to carry on. We succeed in the "race" as we maintain a right "walk" (16).

EXAMPLES TO BE IMITATED AND SHUNNED (17-19). The lofty inward aspirations of the runner must find expression in an outward walk or manner of conduct that is wholly and worthily in keeping. The pattern is Christ (Chap. 2). As Paul, therefore, is an imitator of Christ (1 Cor. 11:1) he does not hesitate to bid them "Become my fellow-imitators of Christ" (17a), and "mark" or note with a view to following their example "them that so walk even as ye have us for an ensample" (17b).

In contrast is the walk of many, calling forth the Apostolic warning, even with tears, "that they are the enemies of the Cross of Christ" (18). They have in practice denied its power (cf. Gal. 5:24; 6:14). Their forward look (in contrast to ours who look for a Saviour [20]) is only "destruction"; a finality in keeping with their present carnality, "who," with no mind to pursue this heavenly race, "mind earthly things" (19).

Comment

EXPERIENCING CHRIST. Merely to be a Christian should as little satisfy a man as to have bread without eating it or to possess a mine without working it. The Welsh miners commonly speak of "winning" the coal, meaning the sinking of deeper shafts to uncover fresh layers of ore in yet more abundant supply. If we are His followers in saving faith, we "have" Him; now we must "know" Him. Know the "values" there are in Him. Know Him in the power of His resurrection, in the fellowship of His sufferings, in conformity to His death.

We hear the cry, "Back to Christ." This is the way back. Here are the guide-posts to the real Christ, to His very person, presence and power. In His sufferings, death and resurrection is our meeting ground with "Him." They are our spiritual Garden of Fellowship with Him. To thus get *back* to Christ is the beginning of a "walk with Him in newness of life," out into a future of unfettered liberty.

"ONE THING" CHRISTIANS. It takes courage and concentration of purpose to declare one's self out for just "one thing," but the Cause of Christ is deserving of such a declaration. "Seek ye first His kingdom, and His righteousness"; He will add whatever "things" are needed. Moses did it, pushing many things aside for the one (Heb. 11:24-27). Our Lord did it (John 4:34; 8:28,29). Paul did it (Phil. 3:13,14). D. L. Moody did it. When he

heard someone say, "God has yet to show the world what He can do through a man wholly given up to Him," he said, "I will be that man." The world knows something of the result; eternity will tell the rest. Some one who reads this will do it, to their present and everlasting satisfaction. Reader, are you that one?

"GOAL," "PRIZE," "HIGH CALLING" — "IN CHRIST JESUS." It is a great and blessed experience to have seen all these "in Christ Jesus," luring us on. We must indeed see them and sense them ere we are moved eagerly to set out after them. It is like a telescope. Looking into it we see a "goal"—we want to run. Pulling out a section we see a goal with a "prize"—we are eager to run and "attain." Pulling out another section we see the goal and its prize involve a "high calling"—we want to run worthily. Looking again we see, not the goal, not the prize, not even the high calling, but "Christ Jesus"; they are all in Him. We run as seeing Him—"Looking unto Jesus." At the end of the race we're going to meet Him, and hear Him speak in bestowment of the crown (2 Tim. 4:7,8; Matt. 25:21; *et al.*

"TYPES" OF CHRIST. "Ye have us for an ensample." The Greek is *τύπος*, type. Abel, Noah, Abraham, Isaac, Joseph, Moses, David, etc., were "types" of Christ, their lives so moulded as to picture some phase of our Lord's person and work, pointing forward to Him *before* He came. But in as real a sense He has ordained us "types," our lives by His indwelling Spirit pressed into the mould of His likeness, that now, *after* Christ has gone hence, men may be pointed to Him by our "walk" among them. We "ought to walk even as He walked" (1 John 2:6). What a responsibility, just being a follower of Christ!

A SUMMARY. The secret of successfully running the Race may be summarily told in just three words: To "know" (10); to "apprehend" (12-14); to "exemplify" (17).

4—The Christian Race: Its Finish, 3:20,21

The verbiage of this section is in many respects remarkable. Those who can should read it in the Greek; otherwise in the Revised Version. What it says is this:

"For the citizen state (state with free citizen rights) to which we belong, is (exists of old) in the heavens whence

we are looking (away) with earnest expectation for (the coming of) a Saviour, the Lord Jesus Christ, who will transform (refashion) the body of humbling we now have, making it of like form and nature with the body of glory He now has, according to power which is His to bring everything into subjection to Himself."

Paul at the outset expressed himself as "confident that He which hath begun a good work in you will perform it until the day of Jesus Christ" (1:6). He has now led us on to that day. The Christian life began with Christ as its Author; the course has been run in constant looking to Christ as its Inspirer; it is concluded with Christ as its Finisher.

The chapter's conclusion is a remarkable one, in that it summarizes the past, the present and the future of the Race, yet all with a forward, onward reach to that which lies **BEFORE**.

Note

PRECIOUS FACT (20a), a long-established fact; our citizenship, the state where we hold free citizen rights, "is" in Heaven, nay, it has existed from of old (so the Greek). Compare Matt. 25:34: "Inherit the kingdom prepared for you from the foundation of the world." Again: "In My Father's house are many abiding places . . . I go to prepare a place for you" (John 14:2).

Since our life as citizens is in heaven, we have only a life as pilgrims here. We are just passing through. Like the patriarchs, we "look for a city" (same root word, city-zen). This keeps us free from the earthly and sensual around us (18,19). He has given us our legal "residence" over there.

PRESENT ATTITUDE (20b). "We look for," not in the sense of idly gazing; the word is carefully chosen and means, wait with eager expectation of receiving Him who is coming. "Look for a Saviour," in that He will then bring His redemptive work to completion in believers and in society. Note the same wording and thought in Heb. 9:28: "Unto them that **LOOK FOR** Him shall He appear the second time apart from sin unto **SALVATION**." Also 1 Cor. 1:7: "So that ye came behind in no gift; waiting for the coming of our Lord Jesus Christ." The lexicon says it means "assiduously and patiently to wait for." Why should any follower of Christ fail to take this attitude?

PROSPECTIVE GLORY (21). Salvation, not an initial step (Acts 16:31), nor yet a process (Phil. 2:12), but a finished product—"the redemption of our body" (Rom. 8:21) as necessary to our "adoption" into the heavenly state. (See 1 Cor. 15:50-53). The body must be, and will be, "re-fashioned" from what it is now, a "body of humbling," into likeness to that which He now has, a "body of glory."

This climax of Christian Experience is the complement and consummation of His Humiliation and Exaltation (2:5-11). In Humiliation He came to share our likeness on earth. In Exaltation He eagerly awaits our sharing His likeness in glory. Every Christian should be as eager and expectant of that day as He.

Will He do it? The guarantee is the power that is His "whereby He is able even to subject all things unto Himself."

Comment

A RESUME. In resume of the race we discover three words that tell the whole story. (The fact that they begin with G should forever seal the three steps in memory.)

1. Starting the Race—**GAIN** in Christ (3:7-9).
2. Running the Race—**GOAL** in Christ (3:10-19).
3. Finishing the Race—**GLORY** in Christ (3:20,21).

Their doctrinal statement would be: Justification, Sanctification, Glorification.

One can readily correlate with these the three essential, cardinal virtues, Faith, Love and Hope. Faith, reaching back and resting in the Cross; Love, laying hold of the living Christ and filling the present with power to live and labor for Him; Hope, reaching on before, quickened by His promised coming again and all related experiences.

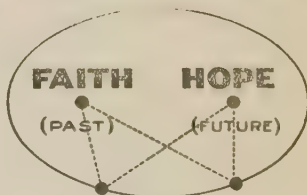
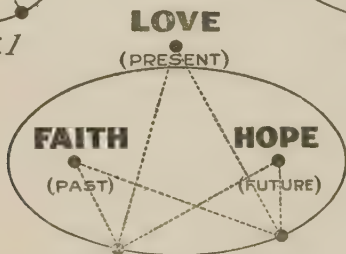
WHAT IS OUR HOPE? The Church should know the outcome of its gospelizing efforts, that it may intelligently direct them. Is it the conversion of the world? If it were, how freely might we expect Christ and the Apostles to refer to it for our encouragement. Yet we have not one single utterance warranting us to hope this. (Let the reader scrutinize his New Testament in search of one instance.)

Rather, in the Holy Spirit's arrangement of the canon, He has placed last among the Church messages those that have as their theme the Hope of Christ's coming again—I and 2 Thessalonians. In 1 Thessalonians, note the three

virtues, Faith, Love, Hope (1:3), and the fact that each chapter closes with teaching concerning the Hope of His return. Second Thessalonians features the Man of Sin, whose career necessitates our Lord's personal return in power and glory, the only power known to Scripture for his destruction (2 Thess. 2:1-12). Query: What must be man's state of mind and heart at the end of the age, converted or not converted, in a society that produces, fosters and receives the Anti-Christ just preceding Christ's return? Read verses 9-12.

Again, the General Epistles are placed last, having reference to "the last times." James, Peter, John exhort to Faith, Hope and Love. Jude warns of the breaking down of these virtues in apostasy and ungodliness. Then follows the Revelation of Jesus Christ. Such is the revealed mind of the Spirit.

A PROGRESSIVE EXPERIENCE. A progressive revelation calls for, and is designed to develop, a progressive experience. Some people seem to center their Christian living wholly in the past, in what Christ DID FOR US. While there

*Fig. 1**Fig. 2**Fig. 3*

is no other place or way to begin, and while we cannot get beyond or away from the Cross, this is wholly unscriptural and leads to an unprogressive experience, a going round in a circle. See Figure 1.

Christ and the Apostles never so taught the Cross, but with it presented another center of Christian Experience—the fact of His coming again. All the Apostles hold forth this expectation in their writings; they preached it from the very beginning (Acts 3:20; 15:16; 1 Thess. 5:1,2). This, held in prospect by the early Church, largely contributed to its zeal, enthusiasm and indomitable spirit. They rejoiced in what He is GOING TO DO. They had a glorious future in view; they were going somewhere.

As His Cross calls for Faith, His Coming Again calls for Hope. This gives us two centers, a life of forward movement and progress, so illustrated by the resulting elipse. *See Figure 2.*

The law of the elipse is that the sum of the distances from the two foci to any point on the circumference is always equal, a constant quantity. Let the circumference represent the experience of Christians from the beginning till now. First Century believers *were* constantly under the power and influence of both the Cross and the Coming. It was MEANT TO BE the same in the tenth, twelfth or twentieth—a constant admixture of Faith and Hope. We have not a normal New Testament Experience if this is not so with us.

Passing into solid geometry for the moment, we add the element of Love, relating us to the Christ now in glory, flooding our lives with His presence and power, filling in the whole gap between His first and second appearing. (Rom. 5:5; Eph. 3:16-19). *See Figure 3.* The race of Phil. 3 is run in the power and spur of the Love of the living Christ as well as the Hope of the coming Christ. Both are on-reaching, toward a Christ as yet not “apprehended.”

THE SCRIPTURAL ATTITUDE. If the Church today *could* have the same clear-visioned conception of a Coming Christ, with the consequent eager enthusiasm and devotion evinced by the early Church; but—what has happened that she cannot have it? She *may*; and she *should*. It is the Scriptural attitude for every age of her earthly course.

Three considerations: 1—The Scriptures everywhere present the coming of Christ as a FACT. And all evangelical Christians believe and accept the fact. 2—The fact is a large part of our body of teaching. Christ and all the

Apostles of record TEACH and preach His return, just as they do His atoning death, etc. If a man fail to teach the atonement, he is confessedly unscriptural. If he fail to teach the Lord's Return, he is equally unscriptural. 3—The fact is everywhere presented in the New Testament as the INCENTIVE FOR BETTER LIVING. Upon this fact is based the appeal for every worthy Christian grace and duty. That is, it is presented as a matter possessing large SPIRITUAL VALUES. An experience rather than a doctrine. It is so in Philippians.

The fact that the Holy Spirit found it needful to include the Coming of Christ in His treatise on Christian Experience, as necessary to the rounding out of that experience in every believer, should be carefully considered by every Christian. It is not a question of when the Lord will come, or whether we shall live to see the actual event; but it is a question of taking the right attitude toward His coming, for present practical and spiritual purposes.

EVERY CHRISTIAN, OF EVERY AGE OF THE CHURCH, HAS THE RIGHT, YAY THE DUTY, TO LOOK FOR HIS LORD'S RETURN.

Reader, are you the eager, earnest, expectant, enthusiastic follower of Christ that this Hope will enable you to be? Have you the Experience of His Coming? Are you running with eye fixed on the Goal of divine revelation?

CHAPTER IV

CHRIST THE ALL-SUFFICIENCY OF LIFE

The Upward Look

Once again, in this developing panorama, we are called to take another view of Christ. The full rounding out of Christian Experience comes from Christ ABOVE. Christ in Heaven, in present possession of power, sympathetically longing to exercise it on behalf of His people on earth. This He does as they avail themselves of their privileged position "in Him."

The chapter consists of concluding exhortations and assurances for those who are "in Christ Jesus."

Outline

1—Our Duty and Privilege "In the Lord," 4:1-5.

Exhortations to

a—Stand Fast in the Lord (1).

b—Be of the Same Mind in the Lord (2).

(To this end we should Help one another) (3).

c—Rejoice in the Lord (4).

d—Show Consideration for All—the Lord is Near (5).

2—His Sufficient Provision: Through Our Prayer Life, 4:6,7.

a—Anxious for Nothing (6a).

b—Prayerful for Everything (6b).

c—Thankful for Anything (6c).

d—Result—Protection of the Peace of God (7).

3—His Sufficient Provision: Through Our Thought Life, 4:8,9.

a—Thinking that Dwells on Worthy Things (8).

b—Doing that Follows the Apostolic Example (9a).

c—Result—Presence of the God of Peace (9b).

4—His Sufficient Provision: Through Our Daily Necessities, 4:10-19.

a—Their Care of the Apostle Rejoices Him (10).

b—His Lessons in Contentment (11,12).

c—He can "Do All Things" in Christ's Strengthening (13).

PHILIPPIANS				
CHRIST IN CHRISTIAN EXPERIENCE				
CHRIST - THE SOURCE		MIND - THE CHANNEL		
	CHAP. 1	CHAP. 2	CHAP. 3	CHAP. 4
<u>WHERE</u> HE IS	<u>WITHIN</u> US PERSONAL	<u>BEHIND</u> US PAST	<u>BEFORE</u> US FUTURE	<u>ABOVE</u> US PRESENT
<u>WHAT</u> HE IS	OUR LIFE 1:21	OUR EXAMPLE 2:5-8	OUR GOAL 3:14	^{OUR} SUFFICIENCY 4:6,7,13,19
^{HIS} <u>MIND</u> IN US	GOSPEL MIND 1:5,7,12,17,27	HUMBLE MIND 2:2-5	EAGER MIND LOSS-GAIN	CONTENTED MIND 4:2,7,11
<u>APPEAL</u>	SURRENDER TO HIM SUFFER FOR HIM	WORK OUT THE PATTERN WITHOUT MURMURING	CITIZENS OF HEAVEN CHRIST IS COMING	PRAY AND RAISE, AP- PROPRIATE HIS ROMISES

Completed Chart—Chapter IV

d—They have Supplied the Need of God's Servant (14-18).

e—God will "Supply All Your Need" (19).

5—Parting Salutations and Benedictions, 4:20-23.

Chart: Chapter 4. See opposite page.

Submitting the chapter to our Chart method of analysis, its contents yield the following as their chief thought-currents:

1. **WHERE HE IS.** Not Within us (Chap. 1), nor Behind us (Chap. 2), nor yet Before us (Chap. 3), but **ABOVE US.**

All Scripture bears abundant testimony that our Christ is Above: There He was seen to ascend following His resurrection and forty days of earth tarrying (Acts 1:9-11). Stephen, in martyrdom, saw Him there (Acts 7:55,56). From Heaven He appeared to Saul (Acts 9:3,5,27). There John saw Him in vision (Rev. 1:9-18). There we are taught to see Him by faith (Heb. 9:24; 1 John 2:1; Rev. 3:21).

And He is Above Us, not merely spacially, but in the position and possession of a power He delights to call to our aid. For His power is fraught with love. He is brooding over us. (Cf. Matt. 23:37). In loving concern He is ever "a very present help" to all who will accept and appropriate His gracious oversight. Not the Christ of the Past, nor yet of the Future, but of the now living Present, made known particularly through Prayer and Providence.

2. **WHAT HE IS.** As His power is limitless and "it pleased the Father that in Him should all fulness dwell" (Col. 1:19), there is an experience of **ALL-SUFFICIENCY** for those who are "in Him."

Note the "All's": in prayer (6,7); in strength supplied (13); in need met (19).

Note further the explanation in each instance: "In Christ Jesus" (7); "In Him" (13, R.V.); "In Christ Jesus" (19, R.V.). He is our All-Sufficiency.

3. **HIS MIND IN US.** Resting in such infinite resources, relying upon One who never fails, results in a **CONTENTED** Mind "in whatsoever state" (11). Circumstances the most disconcerting are offset by "the peace of God which (sur)-passeth all understanding" keeping guard over the "heart and mind" (7).

We are prepared to anticipate the fact that Christian Experience finds its floodtide in this final chapter. It is as though all previous truth and experience, like successive waves, piling higher and higher, here burst all bounds and come to a climax of fulness.

The World's Most Wonderful Person—My Best Friend

Today a Man is in Heaven, seated at the right hand of God, the supreme place of power in the universe. This Man (no less God) is charged with exercising the prerogatives of the Godhead to the remotest ends of creation.

That Man loves me. He knows me through and through and still loves me. He loves me as no other person in the world. He has proved His love in that He died for me. He gave up His life that I might live. He did it under the scoffs and scorns, the hisses and hatreds of men. He is just the same today (Heb. 13:8). He has a tender concern for me at this moment (Heb. 4:14-16; 7:25). He would do for me what no one in all the world would do.

He would—but can He do it?

Listen! When He had died the death for me, and risen again in great triumph, conscious that He had achieved the victory of the ages, Conqueror that He was over principalities, dominions and powers, He cried, "All authority, all power, is Mine in heaven and on earth—in heaven where I am going to exercise it, on earth where you will still be to need it."

Two levels, the heavenly and the earthly, are comprehended in the sphere and exercise of His all-power and all-authority. That Man is at God's right hand. What does it mean? That the most wonderful Person in the world is my best Friend.

To illustrate. In our government, the man who most nearly approaches the "right hand of power" is the Secretary of State. Let us suppose Mr. Charles Hughes to be occupying that position, as he once did so worthily. Let us further assume that he and you grew up together in York State. You hear of his coming to such a post of honor and power. You write to congratulate him. Your note begins: "My dear Charlie." To you he is still "Charlie" and you familiarly refer to boyhood days.

When Mr. Hughes gets your letter, he leans back in his chair to enjoy it. It is like a refreshing breeze in the heat

of summer. To answer it he does not call his secretary. With his own hand he pens his reply: "My dear Jim." You are still "Jim" to him. He recalls some boyhood pranks you had forgotten, and then adds: "Now, remember, I'm Charlie and you're Jim. If there is anything I can do for you do not fail to let me know."

What does it not mean to one to have such a friend, one who is lifted to a place of exceptional power, yet is unchanged in his affectionate concern for you. Such, and much more, is your Friend in Heaven. What if you never call on Him; never invite Him to use His power on your behalf. Can't you see how it hurts Him? Do you count on His friendship and help? Are you enriched by His special care? It was for this, that you might have such an experience of Him, that Philippians 4 was put in God's Book.

1—Our Duty and Privilege "In the Lord," 4:1-5

Note

"**WHEREFORE**" (1) closely links this series of exhortations with the conclusion of Chapter 3; an outstanding instance of Scripture's designed use of the fact and expectation of our Lord's return to enjoin and urge a present life in all respects worthy of Him.

"**Stand fast**" (1). The Christian has many exhortations indicating much need to "stand" and "stand fast" (Eph. 6:13,14; 1 Cor. 16:13; Gal. 5:1; Col. 4:12, *et al*). In Philippians he has a threefold duty: to "run" (3:13,14); to "walk" (3:17); to "stand" (4:1).

THE HUMAN BOND. "My brethren, dearly beloved and longed for, my joy and crown, my dearly beloved" (1) makes an added appeal, from the human side. Association "in the Lord" forms between us a strong, yet tender tie, which the Spirit makes use of beyond our ken. (With "joy and crown" compare "crown of rejoicing," used in the same connection, "in the presence of our Lord Jesus Christ at His coming" [1 Thess. 2:19]).

"**I EXHORT, I EXHORT**" (2), tactfully urging two women at variance each to seek "the same mind in the Lord." Their difference is not "in the Lord." He has one mind, of which they must each seek to be possessed. In such effort, often most delicate and difficult, some other Christian, in position to help, should proffer aid (3). What a blessed

ministry, "endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). Too frequently "bodies" serve to disrupt the Lord's body.

"REJOICE IN THE LORD ALWAYS; AGAIN I WILL SAY, REJOICE" (4). The keynote of the Epistle, and the key to the Christian Experience it expounds. Living "in Him" (1:1), we must also rejoice in Him, if we are to experience the riches of His resources.

Show "considerateness" (5). As a testimony "unto all men" we are to show forbearance, gentleness, yieldedness, in relation to others, not a strict demand of our rights in dealing with them. Motive urging to it: "The Lord is at hand," either in His soon expected coming or in His present nearness. Read Jas. 5:7-9.

Comment

LIVING OUR LIFE "IN THE LORD." He is the sphere of our life, both inward and spiritual, and outward and practical. The one is the root of which the other is the fruit.

The Epistles mark this distinction by a discriminating use of names: "Christ" or "Christ Jesus" for the former; "Lord" or "Lord Jesus Christ" for the latter.* *E.g.* In Ephesians: we have our life "in Christ" (1:3,12; 2:6,10,13, *et al*). We live out our life, we serve, "in the Lord" (4:17, 5:8; 6:1,10, *et al*).

So Philippians. As His saints, we live "in Christ Jesus" (1:1); in Him we glory (1:26, R.V.); have our consolation (2:1); rejoice (3:3); the prize of our high calling is in Him (3:14). But for practical living we are exhorted to: "Rejoice in the Lord" (3:1); "Stand fast in the Lord" (4:1); "Be of the same mind in the Lord" (4:2); "Rejoice in the Lord always" (4:4).

He who has received Christ as his life (Chap. 1); has taken Him as his Pattern (Chap. 2); finds in Him his life's Goal (Chap. 3)—such an one must be careful to live his life "in the Lord," yielded to Him, controlled by Him as his Lord and Master.

PREPARATIONS FOR APPROPRIATING HIS PROVISIONS OF GRACE. All this is preparatory; merely putting ourselves

*This usage of names, as found in Romans, is treated at length in the author's book, "His Salvation As Set Forth in the Book of Romans," Chapter XI.

in position to claim and enjoy the fulness of His bounty, the riches He has for us "in Christ Jesus."

There is a life that can, and does, know the peace of God as a constant experience (6,7); that has the sweet sense of His presence at all times (8,9); that is made sufficient with divine strengthening (13); that has its every need supplied (19). It's a life lived "in the Lord" (1-5).

For example, consider the conditions of successful prayer: "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). Then Euodias and Syntyche, you had best be reconciled. Again, "If ye abide in Me, ask what ye will" (John 15:7). Then we must be careful to "so stand fast in the Lord." Again, "If our heart condemn us not" (1 John 3:21); then our heart must be rejoicing in the Lord (4). Again, "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight" (1 John 3:22), i.e., "love one another" (23). Then we had best show gentleness and considerateness to others (5).

The Two Levels: An Illustration

Jesus says, "All power is Mine, in Heaven (where I am), and on earth (where you are)—abide in Me."

The ocean diver, in pursuit of his task, leaves his native air, absolutely necessary to his existence, and drops down through fathoms of water to the bottom of the sea. There he would die but for the air tube attached to his person. He lives by virtue of its constant, uninterrupted supply of air. Working on the lower level, he still "lives, moves and has his being" in the atmosphere of the upper level.

So the Christian. He is a pilgrim, away from home, out of his native element (3:20). His life is in Christ, his Head, now in Heaven. (And, recall, the body breathes the air through its head.) Only as we abide in Him do we live. "Severed from Me, ye can do nothing"—just as true of us as of the diver. Our chief necessity is to so abide "in the Lord," while down here in this pilgrim walk, that we can draw upon His all-sufficient provision for us.

2—His Sufficient Provision: Through Our Prayer Life, 4:6,7

Note

A THREE-FOLD PRESCRIPTION (6), just as explicit as our physician might give, compounding three elements:

1. Anxious for no-thing.
2. Prayerful for every-thing.
3. Thankful for any-thing.

Let a man practice these in simple, trustful following of directions, and there is bound to result in his experience

A PROMISED PEACE (7). "The peace of God which passeth knowledge (surpasseth our natural powers of understanding, so unaccounted for by our circumstances, so contrary to them), SHALL keep (guard over) your hearts and minds in Christ Jesus." It is military language. As a garrison of soldiers God will have His peace take possession of our hearts and minds. He will throw the cordon of His peace about us to ward off every worrying, vexatious thought that would infest us.

Comment

Some one has quaintly said, "Care and Prayer are as mutually opposed as Fire and Water."

It is not merely that we pray. We must do so instinctively, "in everything," before our mind begins its worrying, just as the child runs to its parent with its torn dress and distress of heart. Be instant with the upturned eye of faith and trust.

Nor is prayer all. Many keep praying, while they neglect to praise and give thanks. If we fail to thank Him for what He is doing, why should He do more? "In everything give thanks; for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18).

TAKE THE PRESCRIPTION. Handed a prescription with three elements, we are not free to select two and omit one. The druggist compounds them and we take them ALL. Take this, God's prescription, just as given, as often as you need it, many times a day if necessary, and you will find His peace resulting.

The writer has in mind a young business woman. She was mentally, spiritually and physically, a wreck. She appealed to us for relief. We gave her several Scriptures, this one in particular, with the above suggestions and directions. She was soon restored. How many of God's people need it. How they dishonor their "Best Friend" by not drawing upon Him. Distracted one, take it today.

CHRIST'S CURE FOR CARE. Our Heavenly Father has made provision "in Christ" for a LIFE WITHOUT WORRY. For example, He says:

"Casting all your care upon Him, for He careth (is caring) for you" (1 Pet. 5:7).

Note the ALL. Many try to cast some of their care on Him and find no relief. Their pet cares they struggle with themselves. He knows they do not really trust, and says, "My child, until you cast it ALL on Me, you can keep it all yourself." Our "all care" is matched by His "all power."

Note the reason attached. How God reasons with us. "FOR He is caring for you." Is not that enough? The most wonderful Person in the world is caring for me.

"'Tis enough that THOU dost care;
Why should I the burden bear."

Some years ago a man with horse and wagon overtook a pedestrian carrying a pack on his back. He stopped and proffered a ride, which was accepted. Presently, as they rode along, the man observed that the one to whom he was giving a "lift" still carried his bundle. "Friend," said the man, "put your pack down and rest yourself." "Oh no," was the reply, "it's too kind of you to ask me to ride; I would not burden you with my bundle."

You smile. His was all waste effort. The horse and wagon both had the burden, AND HE HAD IT TOO. Foolish indeed; yet no more so than the Christian who fails to cast his care on Him who undergirds him (Deut. 33:27).

Other care-cure Scriptures abound. Read:

Matt. 6:25-34: The birds—"your Heavenly Father (not theirs; they are only creatures) feedeth them." The flowers—"shall He not much more clothe you, O ye of little faith? Therefore take no anxious thought . . . for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

Heb. 12:2—"Looking (away) unto Jesus." So the Greek. Look away from the *things* that worry to Him in whom is no worry. Remember, Christ does not worry. If we look to Him to keep us abiding in Him as our life and our sphere of life, no worry can result.

Isa. 26:3—"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." Not whose circumstances are right, but "whose mind is stayed on Him." This fits into the teaching of our Epistle. There's good psychology in it as well as good theology. It

is giving God a chance to keep us. He will, if we will.

Ps. 37:1-7—Read these verses and underscore the verbs in your Bible: "Fret not"; "Trust in" (you can't do both); "Delight in"; "Commit," and "trust in"; "Rest in," "Wait patiently for"; "Fret not." A little sermonette. Text, "Fret not," announced at the beginning, repeated at the close. Now you will not fret, for you have taken the steps to peace.

Friend, do you worry? God commands you not to (as He forbids stealing, lying, swearing, etc.). How dare you? You do not need to if you but enter into His provisions for peace. "In Me ye may have peace" (John 16:33).

3—His Sufficient Provision: Through Our Thought Life, 4:8,9

Note

In keeping with the place uniformly given in this Epistle to the Mind as the channel through which flows Christian Experience, its practical exhortations now include our Thought Life. Jesus said, "Blessed are the pure in heart, for they shall see God." It is that experience, Himself in realized presence, for which provision is here made.

1—Knowing that "As a man thinketh in his heart, so is he," we are to direct our thought to the "things" here depicted, the lofty and worthy in life, that thus they may enter into our mental, moral and spiritual fiber. 2—These same qualities, "learned, received, heard and seen" as already embodied in the Apostle, we are to put into practice. Thoughts and ideals converted into the coin of living deeds. 3—This doing, it is promised that "the God of peace shall be with you." He will be in His temple, a realized presence.

Comment

We need more than peace; we need the Person—the God of peace.

OUR IDEAL IN CHRIST. Paul is addressing himself to the Greek mind, with whom the pursuit of "virtue" was an habitual occupation. He would have them know that the Christian faith has not only the loftiest ideal of all that is virtuous and praiseworthy but the provision for realizing that ideal. This exemplary life, all the qualities he has enumerated, has already found expression in the Man Christ Jesus. And if the Pattern life seem too remote, Paul is emboldened to direct them to a measurable realization of that model character, even in himself.

This under-study of the Christian ideal is for our encouragement. If by faithful pursuit it has come to a degree of fulness in the Apostle's life, it cannot be an elusive ideal. It is for all who are "in Christ." As we "think on" these Christlike qualities of character, considering them with eager desire to make them our own, to really "do" them in daily living, He "who is working in us to will and to work" the life that pleases Him, will bring them to fruition in us.

Ours is not an impersonal ideal; it is Christ. Nor yet a self-effort ideal; it is "Christ in us."

4—His Sufficient Provision: Through Our Daily Necessities, 4:10-19

Note

This section calls less for exposition than contemplative appropriation.

Paul calls to mind how his need has proved the occasion for a personal enrichment of his life, both through the benefactions of the Philippians (10) and through new supplies of grace and strength from the Lord Himself (11-14). Grateful for their loving concern for him, he makes it the assurance of like blessing for them; that as they have met his need (14-18), God will in turn supply their every need (19).

THE APOSTLE'S EXPERIENCE (10-13). His need, characterized as "affliction" (14), caused their care to "flourish again," take on new life as a tree in the spring. For this he "rejoices in the Lord" (10).

But this is a small part of the accruing blessing. He is not calling attention to his "want" (11a). He has drunk at a fountain of divine satisfaction, independent of circumstance; "For I have learned, in whatsoever state I am therein (R.V.) to be content" (11b). Not *therewith*, but *therein*. God does not ask us to be content *with* unsatisfactory conditions, when He has better for us; but *in* them, in each successive stage and step of the way, He is ready to supply therein a contentment of mind.

"Everywhere and in all things I am instructed"—initiated into a secret, a mystery unknown to the world of restless humanity—"to be abased and to abound; to be full and to be hungry; to abound and to suffer need" (12). So exhilarating is this specific experience he is emboldened to soar

to a universal statement: "I can do all things in Him that strengtheneth me" (13). Lest we misconstrue the "do," it is better to read, in harmony with the foregoing: "I am strong enough for all things in Him enstrengthening me." And this abundant provision, as a limitless inworking, Paul had learned through physical necessity!

THE PHILIPPIANS' EXPERIENCE (14-19). Commending them for sharing in his necessity (14), the more as they were the only Church to do so (15), "sending once and again" (16), the Apostle assures them he is thinking less of himself than of them, that to them the real blessing ensues—"the fruit that increaseth to your account" (17).

Here follows Paul's assurance of sufficiency (18a), acknowledging their most recent benefaction (18b), not alone acceptable to him, but borne on heavenward wings, "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God" (18c). Such is the double reference of all spiritually-motivated deeds. Glad surprise this: "Inasmuch as ye did it unto one of these . . . ye did it unto Me."

From this experience emerges one of the great promises of Scripture. Notice that it is connected with the preceding context by an "and" (R.V.). "And my God shall supply every need of yours according to His riches in glory in Christ Jesus" (19).

It is not a wish, but a promise. The reasoning runs thus: "You have supplied all my need as God's servant, a service pleasing to Him. And my God shall supply all your need."

Comment

DISCIPLINING OUR DESIRES (11,12). Some one has well said: "True contentment depends not upon what we have but upon what we would have: a tub was large enough for Diogenes, but a world was too little for Alexander."

SUFFICIENT FOR ALL THINGS (13). Christian Experience has come to its own. The servant of the Lord, having tested and proved Him, finds himself "strong for all things," with a sufficiency that is not his own but becomes his by virtue of his union with One who is empowering him, pouring His wondrous energy in and through him.

It works. He who draws upon Christ can do in Him what otherwise he could not do. That is to say, the mystical is the practical. The orchardist cultivates, irrigates, propagates, utilizing the vital mystical forces, and forth

comes the luscious fruit. The Christian who day by day cultivates the life "in Christ," the instrengthening He infuses, reaps a practical output of sufficiency for all things. His "can't" is turned to "can."

"SHALL SUPPLY ALL YOUR NEED" (19). Not "may" but "shall"; not within certain limitations, but "according to His wealth in glory"—confessedly beyond compute—a wealth He holds at our disposal, administered in and by Christ Jesus, on behalf of those who are in Him.

Here is provision beyond calculation. We can compute mechanical energy, in terms of horse-power; electrical energy, in kilowatts; but no one can venture even "an estimate" of the resources of a child of God in "His riches in glory."

Every believer has had, or should have had, some experience of drawing upon this promise of every need supplied. Not to prove such a promise, backed by such resources, is to impoverish ourselves unspeakably.

And since our need is so largely, so recurrently, that in the physical realm, often financial, we are convinced that He delights to manifest Himself in these every-day common-places, that He may persuade us of a perpetual care in the higher realm of spiritual need.

For our encouragement to "taste and see that the Lord is good" in our own particular circumstances, whatever the need, from the many we select

TWO ILLUSTRATIONS.

While holding meetings in a certain western city, we were invited one day to lunch in a Christian home, along with the mayor and his wife. After lunch, as we left the home for the afternoon service, having parted with the other guests, our hostess recited the Lord's dealings with her. Said she:

"We were in good circumstances, possessed of enough silverware to entertain a large company of guests, but through continued sickness we were reduced to nothing. The Church people sent us provisions at Christmas time. Though it was winter we were unable to maintain a fire in the house.

"One day the doctor came to see the children, and turning to me, said, 'Mrs. —, your children cannot get well with no fire in the house. You simply must have a fire.'

"When he had gone, I went into my bedroom, threw myself upon my knees and poured out my heart to the Lord. I said, 'Lord, You know all about our circumstances. You know we need a fire. Won't You send some one with some coal?'"

"I arose from my knees, went into the front room to look out, and there was a man coming up the steps with a sack of coal on his back."

What an experience that woman had of the providing care of her Lord. She told it with glowing face. It was worth all the trial she had passed through. Consider what the Lord did to anticipate her prayer and have the coal there at that moment. Knowing she would ask it, He had it sacked and started on its way before she asked. "Before they call I will answer, and while they are yet speaking, I will hear" (Isa. 65:24).

In a certain training school for Christian workers a student found herself without even car-fare with which to fulfill her assignment on a certain day. She made it a matter of prayer, telling the Lord her need. The day came when she must meet her appointment and she hadn't the money.

She could readily have borrowed it, but no, she still felt led to pray and trust.

The hour came when she must don her coat and hat. She did so, still without the needed fare. She walked down the street to the intersection where she should take her car, still praying but without the needed relief. The car was coming. She stepped from the curb to take it, still trusting. As she did so, there on the pavement lay a ten-cent piece. She picked it up, boarded her car and paid her fare.

Ten cents! How insignificant! Why bother over anything so small? But, dear friend, it is not the value of the money, but of the experience; the value of knowing the Lord. Having trusted Him for ten cents, today, out in China or India, or wherever she be, she may be trusting Him for ten thousand dollars. She had proved Phil. 4:19.

God is not asking us to wait for large needs, or supposedly important matters. In the small, homely needs of every day He invites us to prove His all-sufficient provision.

THE SECRET OF CONTENTMENT is not in circumstances, for they are shifting. It is in Him, for He changes not.

It is in the persuasion begotten by God's Word that cannot fail, buttressed by the experimental knowledge that He has stepped in and met our need, that He does care for us, and will unceasingly "supply all our need," such knowledge, such persuasion, is worth more than millions of money. It mints itself into the coin of a contented mind. And a contented mind is a priceless possession.

"O Lord, how happy we should be,
If we would cast our care on Thee,
If we from self could rest;
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best."

Once a poor rich man, walking over his estates, thinking to inspect the progress of his hired man digging a ditch through his land, found him singing away at his work. As he approached he caught the words:

"My Father is rich in houses and lands,
He holdeth the wealth of the world in His hands!
Of rubies and diamonds, of silver and gold,
His coffers are full,—He has riches untold.

I'm the child of a King,
The child of a King!
With Jesus, my Saviour,
I'm the child of a King!"

"John," said the rich man, "why are you singing such nonsense; you are a poor ditch-digger."

"Oh, but it's true," was the reply. "God is my Father, and He has given me so much for which to sing and praise Him. Yonder is my little cottage and when my day's work is done, there stands Mary at the door to greet me with a kiss and I sit down to a bountiful meal. Why shouldn't I sing for joy?"

Then the poor rich man unburdened his heart: "Yonder on the hill is my mansion; but they do not love me up there. They are only waiting for me to die to get my money. John, I wish I had what you have."

The Gospel of God's dear Son offers a rich and ever-enriching experience of love and providing care. To know that love and prove that care, day by day, just where life's circumstances find us, this is the privilege of the Christian. It is a life of joy, peace and content beyond compare.

5—Parting Salutations and Benedictions, 4:20-23

Four verses: two of salutations and greetings (21,22), set between two benedictions, beautiful in their simplicity, ascribing "GLORY unto God and our Father for ever and ever" (20), He who from the heavens sent His salvation to answer the heart needs of men, and praying that "the GRACE of our Lord Jesus Christ be with you all" (23), He through whom the love and power of God unto salvation came to be ours in transforming experience.

GLORY AND GRACE is the divine order of manifestation. The God of Glory came to us in Grace, the grace that was in Christ Jesus, bringing salvation.

GRACE AND GLORY is the human order of experience. "The Lord will give grace and glory" (Ps. 84:11). He offers us His grace, that through its saving, sanctifying experience, He may bring us to glory. The recipients of His grace are the assured sharers of His glory. For this our Saviour prays:

"Father, I will that they also, whom thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me" (John 17:24).

Two covenant gifts "given" to the Saviour: His redeemed on earth, His added glory in heaven. One day, when our course is run, He will bring His earthly gift into His heavenly, "to the praise of the glory of His grace."

THE APPEAL

Christ—The Four-Fold Blessing of Life

It remains for us to summarize, in the briefest possible way, the message of the Spirit in the Epistle to the Philipians, thus to gather to ourselves its salient, spiritual truths, permitting Him to focus them more searchingly upon our heart-life, thus to accomplish their designed purpose of effecting in us a truer, richer, fuller Christian Experience.

The Spirit of Christ has given us a four-fold portrayal of those who are "His in Joyous Experience." As we vitalize each aspect of our relationship to Him and His to us, a full-rounded Christian character, joyous, victorious, will result.

The Complete Chart pictures the "Appeal" of the Epistle, chapter by chapter. The reader is referred to it, page 74.

Chapter I

THE FACT here set forth is our inner, vital union with Christ. We are "in Christ Jesus" and He is in us. The INDWELLING CHRIST gives to the Christian life a new center: "To me to live is Christ."

THE FAILURE that threatens is that we do not realize or recognize His presence in us, and continue living our own lives. Thus, for us to live is "ourselves," not "Christ."

THE ATTITUDE enjoined upon us, since He is within us, the fundamental fact of Christian Experience, is:

1—SURRENDER TO HIM. Until we do, He is within much as a prisoner, no freedom of action or expression. When He suggests or seeks to prompt the pursuing of a course, our minds are indifferent to His or our wills rise in opposition.

When we surrender to Him, a union of spirit, His and ours, is immediately set up. Our intellectual life is of His prompting. Our affectional life flows in the channels of His choosing. Our practical life expresses more and more

His Self rather than our self. The union strengthens and expands into every department of living as the surrender becomes the permanent, fixedly adhered to attitude of life.

2—SUFFER FOR HIM. Our attitude toward our circumstances is likewise altered. We do not chafe under the injustice of a Roman prison, its confinement and discomfort, nor smart under the strife, the jealousies and even ill-will of those who should honor and revere us. Having surrendered to Him who once suffered for us, it is now our privilege to suffer in small measure for Him. Being for HIM, a divine alchemy turns its gall to joy (1:18,29). The experience of true Christians in all ages has been one of "rejoicing that they were counted worthy to suffer shame for His name" (Acts 5:41).

ILLUSTRATION. A cross is formed by two lines, running in opposite directions, crossing each other. The angle of divergence makes the cross. Let that angle be removed and the two become parallel or merge into one; immediately the cross ceases.

Who has not seen this illustrated in child-life? The child is sobbing its very life out because refused something by the parent. The reason is not the thing in question but the attitude of mind and heart toward it—they are set upon having it. Tactfully the parent turns the child's attention to something it can have. Delighted, the sobbing ceases. The child is satisfied. Parent and child are at one. The cross has disappeared, through a simple change of attitude, conforming the mind and heart to one who loves and cares.

For joyous, victorious Christian living no word is so all-important as "Surrender." Change the attitude toward "Him." He takes the central place of control, and "things" slip into a subordinate place where they cease to vex, nay they serve to glorify our union with Him. With Paul we "therein do rejoice, yea, and will rejoice."

"I've found a Friend, oh, such a Friend!

He bled, He died to save me;

And not alone the gift of life,

But His own self He gave me.

Naught that I have mine own I call,

I hold it for the Giver:

My heart, my strength, my life, my all,

Are His, and His forever."

Chapter II

THE FACT now before us is the historic Christ of God, He who came to be our Saviour by a wondrous, gracious humbling of Himself, thereby not alone redeeming us but leaving us an Example, a PATTERN LIFE that for all ages sets forth the ideal, yes, and more, the standard of the Christian life.

THE FAILURE that threatens is that we accept Him as Saviour but not as Pattern; that we refuse to STANDARDIZE our living by His, yes, our state of mind (from which life emanates) by His mind; that we bring Old Nature traits over into our New Life in Christ and label them "Christian" when there is nothing Christian about them, measured by the Standard. What failure this is!

THE ATTITUDE enjoined upon us is that we

1—WORK OUT THE PATTERN in our lives, earnestly contemplating the humility of mind and of resultant life that were in Him, eagerly desiring the same for ourselves, only to realize that God has made provision for the reproducing of the Pattern life in us, since He is "working in us (as He did in Him) to will and to work His good pleasure." The Pattern that would have been our despair, left to *objective imitation*, is incorporated into our lives, for *inward realization*.

2—WITHOUT MURMURING. The same God who is working in us the Pattern is selecting and controlling the outer circumstances of life to the same high end. If through pride we murmur, we grieve Him and hinder His purpose. If humbly we yield our lives into the Potter's hand, what beauty and glory of design He delights to bring out in these "earthen vessels."

To change the figure: "He shall sit as a refiner and purifier of silver," continuing the refining process till He sees His own face reflected, the likeness of His Pattern Life in us.

ILLUSTRATION. A story comes to mind of our Lord while still here upon earth. It may be but a legend, yet it is so true to what should be our experience of Him that we delight to think of it as actual.

It seems that one evening, just at the close of our Lord's earthly life, having journeyed up to Jerusalem, He was seated with His disciples, out by the city wall. To dispel the chill of the night air they had built a fire and gathered around it. The Master was talking to them.

One of the company, noting the Lord's features and form silhouetted by the glare of the fire upon the wall, reached for an ember and traced His reflected image there upon the masonry. In due time the evening was spent, the fire died out and they retired to rest.

The next morning, as people began to pass into the city, the mysterious silhouetted portrait attracted wondering attention. Various conjectures were offered by the crowd that congregated.

A fish vender ventured the suggestion: "By his opened mouth, I can see that he is a man like myself, hawking his wares."

A shoe cobbler replied: "You are mistaken. Don't you see his stooped-over shoulders. He's a man like myself, working at his cobbler's bench."

But a proud Pharisee in the crowd scorned their suggestions. "Why," said he, "do you not note that high, noble brow. He belongs, like myself, to the cultured, educated class. Why—I could almost think it a portrait of myself." (Think of it, the pride of the human heart!)

But one, standing, as he gazed felt a great longing come into his heart, a longing for something he saw there in the likeness on the wall. "Oh," said he, "oh that one might be like that."

And, the story goes, in response to his humble heart-hunger the likeness of Christ leaped from the inanimate portrait on the wall into the very features of this man, till the people turned instinctively to behold the living Christ in the face of one whose heart had opened in humble longing to be like Him.

"With longing all my heart is filled,
That like Him I may be,
As on the wondrous thought I dwell
That Christ liveth in me."

Chapter III

THE FACT to the fore in this chapter is the future, coming Christ, held before our eyes as the inspiring Goal of Christian living, the incentive to present attainment of purity and worthiness of life in intimate fellowship with Him.

THE FAILURE that threatens is that we "rejoice" or glory in anything other than Christ Jesus; that we refuse to set down as "loss" what we previously prized as "gain," and slacken our pace to an unseemly and unworthy "walk" when we have been called to an all-consuming "race," commanding every energy of our being.

THE ATTITUDE enjoined upon us is one of eagerly "pressing on," "reaching forth unto those things which are before," in fine disregard of all that would side-track us or slow us up, spurred on by the fact:

1—WE ARE CITIZENS OF HEAVEN. We came to be such by our New Birth. We are heaven-born, and heaven-bound. Our rights are there. Our wealth is there. Our expectation is from there, for:

2—CHRIST IS COMING, and we "look for" Him as our release from present trial, disappointment, all that now besets us in our present "body of humbling," that we may share His likeness and fulness in the "body of His glory."

AN EAGERNESS begotten by the prospect prompts us to put a new evaluation upon the things "in Christ." The ledger of life suffers a severe reversal. The things once on the "gain" side we gladly set down as "loss for Christ." For us the problem of "worldliness" is solved. We feel the pulsating of an "other-worldliness." Life is a Race and our "values" lie at the Goal.

ILLUSTRATION. In the Grecian games, as the story goes, a certain youth, fearing he might be outstripped by his competitor, took in his hand a golden apple. They ran; and he led his rival. But, as they neared the goal, watching he could see that gradually, but surely, he was being overtaken. Then he let fall the golden apple. The tempting sight lured the youthful runner to halt an instant to possess himself of the apple. A fatal aside! He had lost the race.

Intent and expectant, eye upon the goal, the prize, the high calling, in Christ Jesus—thus eager and forward reaching, no one shall take our crown (Rev. 3:11).

“Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.”

Chapter IV

THE FACT that finally claims us is the present, loving, constant care of the living Christ, victoriously exalted to the place of power at God’s right hand, the pledge of a never-failing provision for His every follower.

THE FAILURE that threatens is that we so far forget His presence there or disregard His present purposes of grace toward us as to fail to lay hold of His ample provisions for our need.

THE ATTITUDE enjoined upon us is one of drawing upon Him, as a Friend indeed, One possessed of infinite resources which He fain would place at our disposal.

1—PRAYER AND PRAISE are the divinely appointed approach for every believer, the key that unlocks His wealth of resource and floods the soul with peace ineffable.

It is said that two angels were sent forth, each with a basket, the one to gather up the prayers of the saints, the other their praises. The first returned with basket full to overflowing. The saints had so much to ask of God. The second came back with an almost empty basket. So few saints remembered to give praise to God for His many benefits.

2—APPROPRIATE HIS PROMISES. They are so rich and full, couched in such superlative terms, encouraging us to make large claims upon His “wealth in glory,” assuring that He “shall supply all your need.”

Not to appropriate such gracious promises is to rob God of His glory, hurt His heart of love, and impoverish ourselves beyond compute.

That ours be not the sad, yea sinful, experience of failure to draw upon our divine resources, the inexhaustible wealth which His promises place at the disposal of an appropriating faith and life, we should meditate often upon the riches made available to us by His particularly definite and precious promise of verse 19:

“What a source—‘God’! What a standard—‘His riches in glory’! What a channel—‘Christ Jesus’! It is your sweet privilege to place all *your need* over against *His riches*, and lose sight of the former in the presence of the latter. His exhaustless treasury is thrown open to you, in all the love of His heart; go and draw upon it, in the artless simplicity of faith, and you will never have occasion to look to a creature-stream or lean on a creature-prop” (C.H.M.).

ILLUSTRATION. Some years ago we read a booklet entitled, “Expectation Corner.” In it is the author’s dream of entering the Glory. A guide shows him about the Father’s vast estates. At length they come to long buildings and, upon inquiry, he is informed, “These are the store-houses where the servants make provision for the needs of the Father’s children on the earth.”

Looking more closely, he noticed packages lying upon the shelves, many of them covered with dust. “And what are these,” he asked. “Oh,” said the guide, “these were gotten ready for the Father’s children, to meet some special need in their lives, and THEY WERE NEVER CALLED FOR.”

Thoroughly aroused, the man began to examine some of them. Presently he came upon one with his own name upon it, and the date. Thinking back, he recalled the severe trial through which he was passing at that particular time, a dire emergency, and here was the Lord’s provision for it, ample and sufficient to meet it. “And to think,” said he, “I never called for it.”

Unclaimed provisions of His bountiful care! How many are up there, dear reader, meant for you, prepared specially to meet your need, labeled with your name, that you have failed to claim?

He has anticipated your every need, for today, for tomorrow, for the week, the month, the year, yes, for a lifetime. "Ye have not [simply] because ye ask not." "Ask, and ye shall receive."

"Since Jesus is my friend,
And I to Him belong,
It matters not what foes intend,
However fierce and strong.

He whispers in my breast
Sweet words of holy cheer,
How they who seek in God their rest
Shall ever find Him near;—

How God hath built above
A city fair and new,
Where eye and heart shall see and prove
What faith has counted true.

My heart for gladness springs;
It cannot more be sad;
For very joy it smiles and sings,—
Sees naught but sunshine glad.

The sun that lights mine eyes
Is Christ, the Lord I love;
I sing for joy of that which lies
Stored up for me above."



W8-AJF-041

